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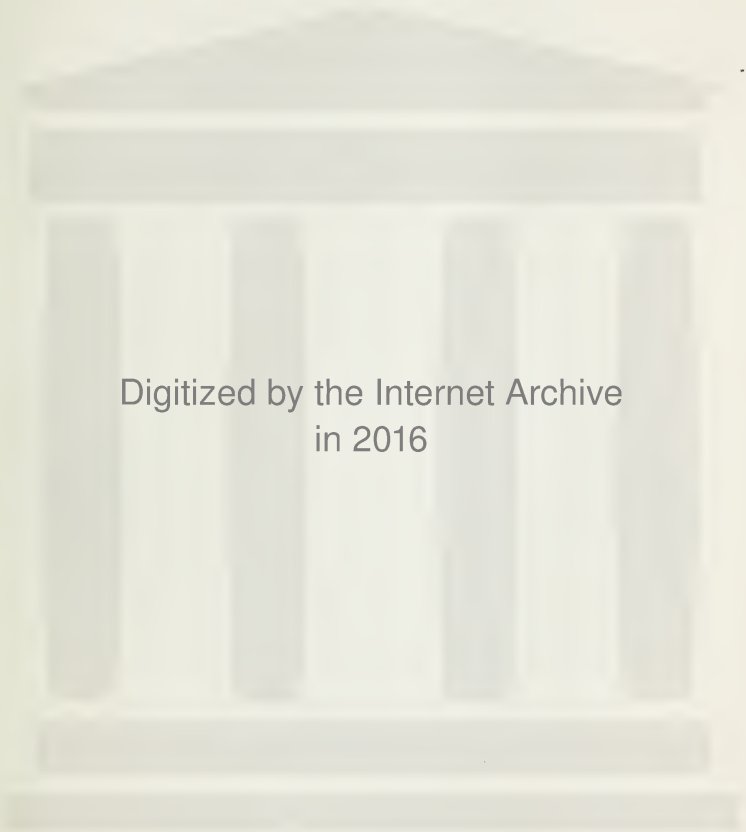

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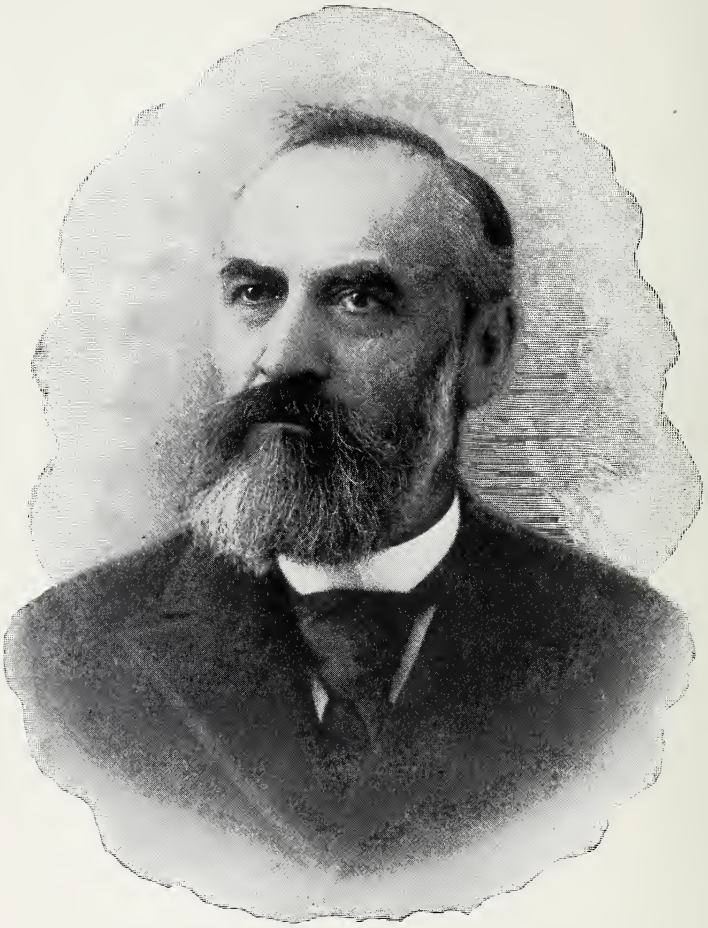

G. E. Dickinson

1796. 1896.

A Century of Church Life.

A HISTORY

OF THE

First Congregational Church,

OF

MARIETTA, OHIO.

By REV. C. E. DICKINSON, D. D.

WITH AN INTRODUCTION BY

REV. JOHN W. SIMPSON, D. D., LL. D.,

Late President of Marietta College.

"I have considered the days of old
The years of ancient times."

PUBLISHED FOR THE AUTHOR,

E. R. ALDERMAN & SONS,
1896.

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TO

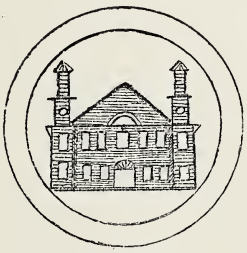
THE MEMBERS OF THE

FIRST CONGREGATIONAL CHURCH IN MARIETTA,

PAST, PRESENT AND FUTURE,

THIS VOLUME IS RESPECTFULLY DEDICATED

BY THE AUTHOR.



PREFACE.

The First Church in Marietta should have been the first church of any denomination in the state of Ohio. Here was the first settlement, the first stated service, and the first settled pastor, but for reasons over which we had no control, the church was not organized until more than eight years after the inauguration of regular preaching services; meanwhile two churches of other denominations were organized in the settlement at Cincinnati. Since we were not permitted to advise the pioneers in this matter, we must accept the facts and give to this *First Congregational* Church the rank of the third *Church* in Ohio.

The introduction of separate chapters on education, Sunday Schools and the First Religious Society in Marietta, has made some slight repetitions necessary. A considerable portion of the first chapter appeared in the Ohio Archeological and Historical Quarterly, September, 1888. The chapter on the First Religious Society in Marietta was printed in Vol. I of the papers of the Ohio Church History Society, and a portion of the chapter on Sunday Schools in the Report of the Ohio Sunday School Union for 1891.

We acknowledge obligation to Hon. R. M. Stimson for the free use of his extensive private library; also to Miss Mary C. Nye and several others for assistance in collecting materials.

It has been a real pleasure to collect the materials for this history, and it is now given to the public in permanent form, in the confident hope that this record of a century of Christian work may be an inspiration to those who come after us.

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INTRODUCTION.

BY REV. JOHN W. SIMPSON, D. D., LL. D.

The volume which is here offered to the public requires no apology for its appearance. A compact and reliable record of the life and work of the First Congregational Church of Marietta during the first century of its existence is essential to the completeness of Marietta's history, and to a right and intelligent understanding of the forces which have made her what she is. The founders of Marietta were men who had clear and high beliefs concerning the duties men owe to society, the state and religion, and they expressed them in language worthy of permanent record. As Carlysle said of his father, they could know and believe as well as inquire and be of an opinion. But if we are to get back to the source from whence issued these convictions and these moral and spiritual forces which still exercise such a far reaching iufluence, we must study the record of their life and labor in the old historic church. They organized it; its creeds formally stated their beliefs of essential Christian doctrines. In its worship on the Sabbath and its mid-week meetings for prayer and song, they found an inspiration and strength for their great and difficult opening work. Its manifold activities showed in them a practical, progessive Christianity. A study of this volume is certain to reveal the fact that the greatest and most potent men in Marietta's history have been thoroughly Christian, and have received from the church an inspiration for the political and civic as well as moral work which they have accomplished.

The First Congregational Church of Marietta sustains a broad and exceptional relation to the Congregationalism of the northwest. The parent and pioneer church, she mothered with devotion and fidelity all Congregational interests. Effective at home in establishing Congregational principles and usages, and in fostering the spirit of the Pilgrims, she also trained many for a similar service in the multiplying communities of the northwest. Herself aggressive and missionary, she sent her children

far and wide and new homes and churches sprang up, self-governing in their polity, loyal to New England in their traditions, ideals and usages. The history of the old "Two Horned Church" of Marietta is necessarily interwoven with the life of the Congregational Churches of the northwest, and must have more than a passing interest for all who would understand and appreciate their origin, growth and power.

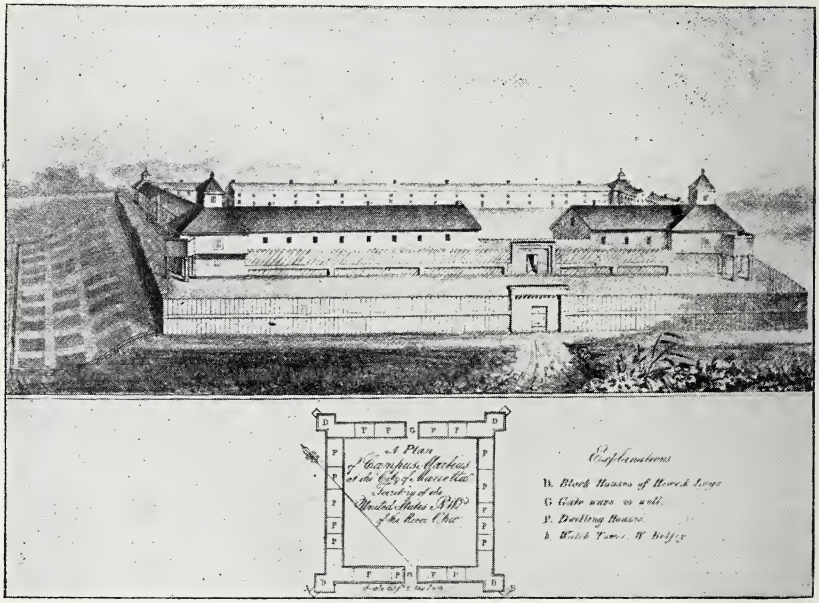
But if we turn from these broader considerations to the church itself, we will find her history suggestive, instructive and stimulating. Her benevolences and offerings have been generous. Her interest has been deep in the home and foreign work not only of our own, but as well of other branches of the church of Christ. Her missionary activity has rested not on grounds of expediency, but of loyalty to Christ and those for whom he died.

Again she has been characterized by a broad and noble conception of the application of Christianity. Her aim has been not only to convert men but to save them after they were converted; to so apply Christianity as to perpetuate the love of religion in the soul; preserve purity in practical Christianity; secure consistency in the conduct and to expel both from the individual and the community whatever endangers human welfare for time and eternity. She has endeavored to show both by fearless and luminous advocacy of the truth, and by practical demonstration of that truth in her life, that Christianity has a necessary affinity with every interest of men, temporal as well as eternal.

Not less conspicuous has been her attitude toward Christian education. She has steadily believed that if Christian faith is not to be outstripped by the progress of the centuries, it must be intelligent, and must be characterized by mental largeness, strong and lofty, that souls may attain moral excellence and spiritual power. For the realization of this ideal of harmonious symmetrical development of human life she has made large offerings. Marietta College owes its existence, and buildings, very largely to her generous support.

It must be borne in mind that the noble history recorded within these pages would not have been accomplished without the splendid services of the able, scholarly and devoted men who have occupied her pulpit and done much by their personal piety, zeal, pastoral services, reverent and cultured preaching, to give direction and tone, impulse and quality to her life and activities.

That portion of the volume which deals with the several pastorates will therefore have a value quite equal to that which has to do directly with the church herself.



Campus Martius.

CHAPTER I.

EARLY HISTORY AND PASTORATE OF REV. DANIEL STORY, 1788—1804.

The influences which led to the establishment of Christian institutions at Marietta were at work many centuries before the pioneers set foot upon this soil. We have been told that a few years ago a grain of Egyptian wheat was found in the hand of a mummy, where it may have lain for 4,000 years. When planted this wheat grain grew and produced many fold, and it has since multiplied itself from year to year. The seed which was planted upon the bank of this "beautiful river" a century ago may be traced to the teachings of Jesus of Nazareth, but it did not lie in the hand of a mummy during the intervening centuries. In the Apostolic age it produced many fold. Then imperial Rome attempted by fire, sword, and wild beast, to destroy every vestige of Christianity, but it flourished in the catacombs and mountain fastnesses. From the cliffs of the rocks it scattered its seed until it overran the empire. In the middle ages it was still fruitful, though the good seed often fell among thorns. The reformation in the sixteenth century greatly increased the harvest. The invention of printing and the discovery of America helped spread the truth. The Pilgrim fathers and their Puritan brethren, driven from their native land by persecution, brought this seed to the New World and planted it in New England. Its fruitage there was a free church and a free school. Intelligence and Christianity became the corner stones of New England society. So thoroughly were the people imbued with the spirit of God's word that neither the demoral-

ization incident to eight years of war, nor the introduction of French infidelity could destroy these foundations.

Since the colony that settled at Marietta was composed almost entirely of New England men, we should expect that institutions of learning and religion would be introduced at the beginning of the settlement, and facts do not disappoint this expectation. When the Pilgrim Fathers landed on Plymouth Rock their *primary* object was to establish a church in which they could worship God according to the dictates of their own consciences, but they did not neglect to lay the foundations of a civil government, which was free, because the logical sequence of a church without a bishop was a State without a king.

The influence of New England thought secured for the Northwest Territory a charter of freedom in the Ordinance of 1787, under which the pioneers came to Ohio, *primarily* to better their fortunes and lay the foundations of a civil government, but these men did not neglect to lay broad and deep the foundations of the church and the school. Before the revolution the New England colonies had pushed their settlements westward until they had met the Dutch settlements on the Hudson, and when our independence had been acknowledged they looked farther toward the setting sun for more land to possess. The army officers and their associates, who formed the Ohio Company, were moved by patriotism, as well as by a desire to better their own fortunes. They knew that when they purchased the public lands with their certificates they would reduce the debt of the country for which they had periled their lives.

The Ohio Company, though a business corporation, had among its members several clergymen and others of decided Christian character. At a meeting of the Agents held at Rice Tavern in Providence, R. I., March 5, 1788, it was "Resolved, that a committee composed of Rev. Manasseh Cutler, General Varnum and Colonel May consider the expediency of employing some suitable person as a public teacher at the settlement now making by the Ohio Company."

This committee reported two days later "that the Directors be requested to pay as early attention as possible to the education of youth and the provision of public worship among the

first settlers, and that for this important purpose they employ, if practicable, an instructor eminent for literary accomplishments and the virtue of his character, who shall also superintend the first scholastic institution and direct the manner of instruction, and to enable the Directors to carry into execution the intention expressed in these resolutions, the proprietors and others of benevolent and liberal minds are earnestly requested to contribute, by voluntary donations, to form a fund to be solely appropriated thereto." This resolution was confirmed by the Directors at a meeting held the same day, March 7. At the time this action was taken, the first company of pioneers were encamped on the banks of the Youghiogheny river, constructing the Mayflower of the West, which was to bear them down the Ohio and land them one month later at the mouth of the Muskingum. During the same month a subscription paper was prepared and printed for circulation. This quoted the resolutions passed by the Agents and Directors and appealed to the "benevolent and liberal minded" to contribute for this worthy object.[1]

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We have no means of ascertaining how extensively these papers were circulated, or how much money was thus raised. About eight months later, under date of November 8th, 1788,

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[1] This paper was as follows: "Whereas, the agents of the Ohio Company at their meeting in Providence, State of Rhode Island, upon the 7th day of March, instant, passed the following resolution: "That the Directors be requested to pay as early attention as possible to the education of youth and the promotion of public worship among the first settlers, and that for these important purposes they employ, if practicable, an instructor eminent for literary accomplishments and the virtue of his character, who shall also superintend the first scholastic institution and direct the manner of instruction, and to enable the Directors to carry into execution the intention expressed in this resolution, the proprietors and others of liberal and benevolent minds are earnestly requested to contribute, by voluntary donations, to form a fund to be solely appropriated thereto. That the Agents will exert themselves in promoting subscriptions and paying the monies they may collect into the treasury, and the treasurer is to report to the Directors at or before the next meeting.' And whereas, the Directors of the said Company by their vote of the same day, have fully approved the resolution aforesaid, and add their solicitations to the request of the Agents. We, therefore, the subscribers, anxious to promote so laudable an undertaking, do, each one for himself, promise to pay to any one of the Agents of the Ohio Company the sums respectively annexed to our names. Dated March, 1788."

Dr. Cutler wrote to General Putnam as follows: "I have requested Colonel Platt (treasurer) to forward a sum, raised for the support of preachers and schoolmasters, to the Directors at Marietta, of $200, which will enable you to pay preachers and schoolmasters for the present." It is certainly a fair inference from such language that this sum was raised by the circulation of these papers. We also have evidence that resources from this source soon failed, for a year and a half later, March 29, 1790, it was "Resolved, that it is the opinion of the Agents that the Ohio Company's funds are holden to the amount of the orders which have been protested, being drawn on the ministerial fund, and for the payment of all expenses of supporting preaching to this time." If the orders drawn on the ministerial fund had been protested, we conclude there was no money in that fund. At a subsequent meeting, the Directors were requested "to ascertain from General Putnam and Dr. Cutler the state of the fund for the support of a preacher and for schools, in order that the uncertainty we are in, in respect to this important subject, may be removed." In April, 1791, the statement is made that the ministerial fund, so-called, has failed.[1] We find in the records of the Company for nearly seven years that occasional appropriations were made for the support of preaching and to "pay the boarding" of the preacher. Thus a quarter of a century before the formation of the American Home Missionary Society the Ohio Company aided in planting Christian institutions in the Ohio Valley.

From the first landing of the pioneers at Marietta, Sunday was observed as a day of rest. July 15, 1788, Rev. Daniel Breck, from Topsfield, Mass., a member of the Ohio Company, arrived at Marietta on a tour of observation, and on the following Sunday, July 20, he inaugurated public worship in the Northwest Territory. He preached in a "bower," on the banks of the Muskingum, which had been prepared for a Fourth of July banquet. This bower was probably very nearly in front of where the church stands. Colonel May, who was present on that interesting occasion, wrote in his journal as follows: "A

[1] This may refer to the rents of ministerial lands not then productive, but probably to the fund above mentioned.

large number of people were assembled, from the garrison, ["Fort Harmar,"] Virginia, and our own settlement, in all about 300, some women and children,[1] which was a pleasing, though somewhat unusual, sight for us to see. Mr. Breck made out pretty well, the singing was excellent; we had Billings to perfection. Governor St. Clair was much pleased with the whole exercises."

At that time there was not a Protestant church for white people in the Northwest Territory, and not another clergyman there to preach the gospel in the English language. Now, in the five States carved from this territory, there are more than 22,000 Protestant churches, and more than 2,000,000 church members, and not far from 17,000 clergymen unfold the truths of God's word every Lord's day to their congregations. All this is the growth of a century. Mr. Breck remained at Marietta five weeks. I find evidence in contemporary journals that he preached four Sundays, and the fifth was probably not an exception. He left for his home August 18, and the next day Rev. Manasseh Cutler, LL. D., arrived in company with several pioneer families. He preached in the Northwest block house at Campus Martius on the three succeeding Sundays. August 24 he preached a sermon, specially prepared for the occasion, from Malachi I, II: "For, from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." In this sermon we find the following significant passage: "We, this day, literally see the fulfillment of the prophecy of our text, gradually advancing incense offered to the Most High God in this place, which was lately the dreary abode of savage barbarity. Here may the gospel be preached to the latest period of time; the arts and sciences be planted; the seeds of virtue, happiness and glory be firmly rooted and grow up to full maturity."

Thus for eight consecutive Sundays, the settlers were favored

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[1] The women and children were from the settlement in Virginia; only one family had then arrived at Marietta.

with preaching by these eminent divines. From that time stated services were conducted for several months by laymen. According to the testimony of A. T. Nye, Esq., these were under the general direction of General Benjamin Tupper. For a considerable portion of the time the services were conducted by Mr. Thomas Lord, who was a graduate of Yale College, and had studied theology with a view to entering the ministry.

On the annual Thanksgiving, December 18, 1788, General Samuel H. Parsons (the son of a clergyman) officiated, as we learn from the following letter, written to Dr. Cutler: "I beg you will come on as soon as possible. We want you. I am sure you will be welcome. I can preach no longer for you. On the public Thanksgiving I was obliged, for the first time, to preach, much against my will, from Psalm CIII, 2, and such a piece of work I believe you never heard. I am sure I never did. To confirm my wife in her faith I have sent it for her perusal." From this letter we learn that the settlers were so thoroughly imbued with the religious sentiments of New England that the governor issued his proclamation for a public thanksgiving after the ingathering of the first harvest, and, though far away in the wilderness, and without a regular minister, the people gathered in their accustomed place for a religious observance of the day. We may suppose that after the services they repaired to their log houses and feasted upon venison, bear meat, squirrel pie, wild turkey, fish and corn bread, with a dessert of pumpkin pie.

In the journal of one of the settlers, under date of November 23, 1788, we read: "Heard a sermon by Dr. Jones."[1] Whether this was an itinerating clergyman who was that day entertained in the colony, or a sermon from that divine was read by a layman, we cannot tell, but the statement is additional evidence that Sunday worship was regularly maintained after July 20, 1788. This should be remembered as one of our important dates. April 7 marks the landing of the pioneers. August 19 the arrival of the pioneer families. September 2 the opening of

[1] In the history of Cincinnati I find mention of Rev. Dr. David Jones, of Pennsylvania, who was there for the purpose of securing land for himself and friends. He may also have visited Marietta.

the first court. July 20 is a not less important date, for on that day the primitive forests echoed for the first time to the sound of public prayer, singing and preaching. We trust the voice of public worship on the Lord's day will not cease to be heard in every city and hamlet in all our domains until the angel, with one foot upon the land and one foot upon the sea, shall proclaim that there shall be time no longer. August 25, occurred the first death in the settlement; this was a child, thirteen months old, named Nabby Cushing, who arrived with her parents a week previous. Two days later, August 27, the weeping parents laid the little body in the grave. The funeral services were conducted by Dr. Cutler. They buried the body in a coffin of cherry wood, which, at Dr. Cutler's suggestion, "was not colored, as an example for the future." We of the present generation have departed somewhat from that primitive simplicity.

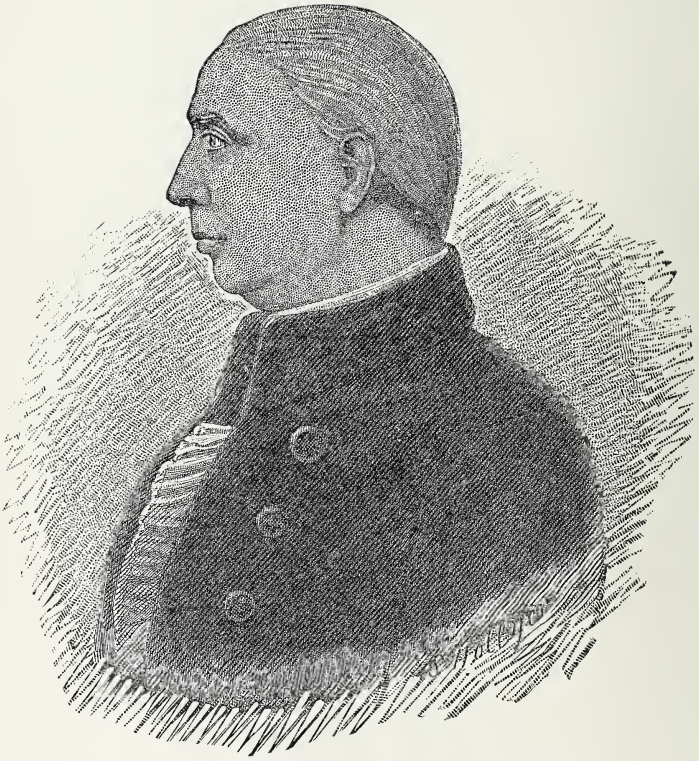
We have already mentioned the meeting of the Ohio Company, held at Providence, R. I., in March, 1788. In addition to the resolution already quoted it was voted at that meeting to authorize Dr. Cutler to search out and employ some suitable person to fulfill the intentions of the company in regard to religious instruction. Dr. Cutler expressed his interest in this matter in a letter to General Putnam, in which he said: "I can in truth declare I know of no subject which lies with so much weight on my mind as that your settlement may be furnished with a number of able and faithful ministers; convinced, as I am, that religious establishments and social worship are essential in a civil view to the well-being of society, especially under free government. If no regard was had to the interests and concerns of a future world, you cannot be too solicitous to have them early established in your rising settlement." Acting under the instruction given him, Dr. Cutler secured the services of Mr. Daniel Story, a native of Boston and a graduate of Dartmouth College, an uncle to Joseph Story, the eminent jurist.

In the following letter to General Putnam we have a description of the bargain made with Mr. Story: "The terms on which he goes into the country are that his board be given him; that he draw from the funds raised to support preaching, $4.00 in silver per week; that he be permitted to improve, if he pleases,

a part of the land near the city granted for religious purposes; that the people be requested to assist in clearing and cultivating it so far at least as shall render his pay equal to $5.00 per week; and that he be allowed a reasonable compensation for his expenses in going into the country. These were the best terms on which he would consent to go. He could have his board and $5.00 per week here and constant employment. As he must lose several Sabbaths in going into the country, he conceived it reasonable that he should have a consideration for his expenses. There was no other person of respectable character whom I could employ on better terms."

Mr. Story arrived at Marietta, March 19, 1789, and preached his first sermon here on the following Sunday, March 22. From that time until 1796 he was in the employ of the Ohio Company and received a portion of his salary from their funds. He probably received a part from the voluntary contributions of the people. In 1790 Mr. Thomas Wallcut drew up a subscription paper for the purpose of raising money for the support of Mr. Story. The paper was as follows: "Whereas, the worship and reverence of the Supreme Ruler of the world is essential to the well-being of society, and is the most solid foundation as well as the surest support of government and good morals with everything useful and ornamental to a civilized people; and whereas, we, the subscribers, are impressed with a sense of the importance of these blessings and of our obligations to secure and transmit them to our posterity to the latest generation, we do promise to give in money or labor what is affixed to our respective names."

In the spring of 1789 settlements were commenced at Belpre and Waterford and arrangements were soon made by which Mr. Story preached at each of these places one Sunday in five. The services in Marietta were held in the Northwest block house at Campus Martius, and after 1790 additional services were held at Munsell's Hall, at "the Point." The journey to Belpre and Waterford was made in a row-boat. During the Indian war these journeys were made at longer intervals and he was accompanied by an armed guard. Scouts frequently attended them, who examined the forest for traces of a savage foe. On the



Rufus Putnam

Sundays when Mr. Story did not preach at these settlements, Colonel Ebenezer Battelle conducted services at Belpre, and Major Dean Tyler at Waterford; both these gentlemen were graduates of Harvard College. Their services consisted of singing, prayer and reading a sermon from some standard author. The New England people, a century ago, were nearly all versed in psalmody and practiced congregational singing. Nearly all the people in the various settlements attended services and paid a proper respect to the ordinances of religion, though many of the men were not church members.

As we now look back through the vista of a century, we cannot fully explain why the Christian people of Marietta waited more than eight years before they organized a church. Two or three churches were organized in the State before the one at Marietta and yet the people here had a regular pastor on the ground almost as soon as any other settlement was commenced and they had established regular Sunday services nine months earlier. We will not judge our brethren of a century ago, for we know the cause of Christ was dear to their hearts. They were in the wilderness, seven hundred miles from their former homes, and the journey must be made on foot, on horseback, or in farm wagons. The trip from Boston to Marietta and return required nearly as much time as is now consumed by a journey around the globe, and subjected one to many more inconveniences. The mails, after they were established, were quite irregular. Postage was so high and money so scarce that letters were sent in the knapsacks of friends whenever it was possible. Three months often elapsed after a letter was written before it reached its destination. The attention of the settlers was absorbed in the work of subduing the forests and establishing their homes, and they probably thought, and with a show of reason during the Indian war, that it might become necessary to abandon their enterprise. Some were probably reluctant to sever their connection with the old home church under such circumstances.

There were those in the settlement who were interested in this important subject. General Benjamin Tupper, who was one of the founders and an officer in the church in Chesterfield, Mas-

sachusetts, anticipating a removal to Marietta, made application to the Hampshire Association in Massachusetts for a "form of church order and discipline fitted to a church to be collected in a new plantation." Reverends Judd, Strong and Forward were appointed a committee to draft such form "consonant with the scriptures," and deliver it to General Tupper. Diligent search has failed to bring this paper to light. Dr. Wickes, in a semi-centennial sermon preached in 1846, says it was then in existence, and his description of it reveals the fact that while it was congregational in principle, it claimed scriptural authority for the office of ruling elder. General Tupper died in 1792, and did not see a church set up at this new plantation. What influence the plan he secured exerted in determining the character of the church when formed, we cannot tell, but they did not adopt the office of ruling elder. December 6, 1796, the Christian people in the various settlements banded themselves together in a church under a simple but comprehensive confession of faith and covenant. Of the original members thirty had been members of Congregational churches in New England and one of a Presbyterian church in Linlithgow, Scotland. These brethren were so far removed from other churches that it was impracticable to secure their counsel, so, by the authority of God's word, they organized themselves into a simple New Testament church, a church of Christ, and there is no record of any vote by which they assumed a denominational name, though from the first the business was transacted by the church. The persons composing the church resided in Marietta, Belpre, Waterford, and Vienna, Virginia; and on this account it required some time to perfect the organization. March 20, 1797, a church meeting was held, at which it was "voted that persons producing evidence to the satisfaction of the church that they are members in regular standing in any regular Congregaational or Presbyterian church, and whose life and conversation whilst with us has been agreeable to the gospel, shall be admitted members of this church, notwithstanding they have not produced regular vouchers of their former membership." Several members were so received. The church was, from the first, broad and catholic in its spirit, and cordially invited members

of other communions to share in its worship and participate in the sacraments. Mr. Story and his associates were men of broad Christian sympathies and attempted to lay religious foundations sufficiently broad and catholic to embrace all Christians.

When the church was organized the confession and covenant were made very brief and concise, embracing only the fundamental principles on which all Christians are agreed. It would seem from the records that there were some tenacious Baptists among the early settlers who delighted to discuss their favorite tenets, which embraced the subject of communion. Nov. 14th, 1799, "the church voted unanimously that the pastor, Brother Rufus Putnam and Deacon Spencer be a committee to consider and report at the next meeting what measures may be proper to be adopted by the church respecting admitting to our communion such of the Baptist persuasion as may be disposed to commnicate with us." That committee made a report May 12th, 1800, which was unanimously adopted by the church. The report was as follows:

1. "We are of the opinion that sprinkling or affusion is a Scriptural mode of baptism and therefore it is unscriptural and consequently improper for those who have been baptized in this mode to be immersed, there being but one baptism.

2. We do not entertain a doubt that infants are the proper subjects of this ordinance. The infant seed of professors of religion having from the beginning been considered as children of the church and having received the initiating seal, we see no reason why they should now be excluded, and we can find no warrant from Christ or his Apostles for their exclusion, but directly the reverse. In addition to this, the practice of the first ages confirms the sentiment that the infant seed of believers were considered as entitled to the initiating seal of the covenant.

3. Notwithstanding these opinions are firmly believed by us, we yet wish to cultivate and promote a catholic spirit, so far as is consistent with real religion. Therefore, though we can but strongly disapprove of the opinion and practice of those who deny the right of infants to the ordinance of baptism, yet

we feel willing and even desirous to remove every unnecessary bar to Christian communion and fellowship, hoping that these peculiarities will give way to further light. We therefore invite to occasional communion all those of the Baptist persuasion who are willing to commune with us, whose general conduct evinces them to be the sincere friends of Christ."

This deliverance gives no uncertain sound and shows that these men had strong, intelligent convictions and were not afraid to express them; at the same time they were willing to welcome all Christians in their church and give to them the liberty of conscience they claimed for themselves. There were those among the settlers, coming as they did from various parts of the country, who belonged to several different sects and held very tenaciously to their peculiar tenets. The last year of Mr. Story's ministry was clouded by a sectarian controversy, and several sects were soon struggling for a foothold in the settlement.

April 4, 1797, the church "voted that they would take measures for the settlement of two ministers in colleague as pastors thereof, provided the people of the several settlements where the members of the church reside shall concur therein, and make provision for their support." At the same meeting it was also "voted that Mr. Daniel Story be invited to the office of pastor in this church, provided the people concur and make provision for his support, as expressed in the last vote." Shortly after this meeting, Mr. Story left Marietta to visit his friends in New England, and the business of settling a pastor progressed slowly. Committees were appointed to canvass each settlement, and February 5, 1798, a meeting was held, at which it was reported that the people concurred in the vote of the church, and that sufficient subscriptions had been secured to offer Mr. Story a salary of $300. A subscription paper was circulated on which were several columns to indicate in what commodity individuals would pay their subscription, and a column added in which they voted yea or nay on the question of calling Mr. Story. February 8th, a letter was sent to Mr. Story, giving the result of the canvass, and extending to him the call of the church. April 9th, or sixty days later, an affirmtive answer was received.

It was not practicable to convene a council in this distant settlement, therefore on May 15 the church "voted that Rev. Manasseh Cutler be, and is hereby appointed agent for and in behalf of this church, to join with Mr. Daniel Story, the pastor-elect, in convening an ecclesiastical council, for the purpose of ordaining the said pastor-elect, and that Dr. Cutler represent this church in all matters necessary for having the said ordination effected." In accordance with this vote, a council was called by Dr. Cutler and Mr. Story, which convened at Hamilton, Massachusetts, August 15, 1798, at which time "Mr. Daniel Story was solemnly ordained as pastor of the church of Marietta and vicinity, in the Northwest Territory of the United States." This ordination was held seven hundred miles from the church, with no member of the church present except the pastor-elect.

The following is an extract from the minutes of that council:

"After suitable examination of the pastor-elect, and mature consideration of the several matters before them, the council came to the following results:

I. Voted unanimously that the council is satisfied with respect to the qualifications of Mr. Story for the work of the gospel ministry, and of his being regularly called to be pastor and teacher of the church and association at Marietta and its vicinity.

II. Voted unanimously to proceed to the ordination of Mr. Story. The council then went in regular procession to the meeting-house, where the Rev. Thomas Barnard introduced the solemnity by prayer. The Rev. Isaac Story (brother of the candidate) preached from 2 Cor. iv, 5: "For we preach not ourselves but Christ Jesus the Lord and ourselves your servants for Jesus' sake." The ordaining prayer was made by the Rev. Eli Forbes, the Rev. Dr. Manasseh Cutler gave the charge, the Rev. Benjamin Wadsworth gave the right hand of fellowship and the Rev. Joseph Dana concluded the solemnities with an address to the throne of grace."

The charge given by Dr. Cutler is found in his recently published Memoirs. It was Christian and catholic in spirit. The only denominational allusion is as follows: "You have the honor, sir, to be the first regularly ordained and settled minis-

ter of the Congregational denomination in the extensive country westward of the Alleghany mountains. We, who are convinced that this denomination is most conformable to the sacred scriptures, and, from long experience, think it most consistent with the rights of conscience and religious liberty; most congenial with our national government and most favorable to those numerous municipal advantages which well founded Christian societies endeavor to promote, feel much satisfaction in seeing it transferred to that new country." We, who still believe in the scriptural church polity may well express our regret that such sentiments were not universally prevalent in the New England churches during the next half century.

Dr. Cutler at this time interested himself to procure a man who should return with Mr. Story as colleague in this large and growing parish. A Mr. Perkins, from Plainfield, Conn., was engaged for this position and arrangements were made for his ordination, but a little later he declined to go and the plan was reluctantly abandoned. The result was that two Presbyterian ministers came a few years later and introduced a divisive element, the influence of which was felt for many years.

Mr. Story returned to Marietta, April 3, 1799, and resumed his labors with the church. This, we shall observe, was two years after the vote to call him as a pastor of the church. It seems strange to us, accustomed to the hurry of the present generation, that a period of time nearly equal to an average modern pastorate was consumed in the settlement of the first pastor of this church, but we must continue to bear in mind the distance which separated the settlement from New England, and also that religious as well as secular thought has been greatly quickened during the last century. During Mr. Story's absence the services were principally conducted by laymen and the sacraments were omitted. The first election of deacons was held April 26th, 1799, when Josiah Hart was chosen for Marietta; Joseph Spencer for Vienna, Virginia; Benjamin Miles for Belpre, and Nathan Proctor for Waterford. Mr. Story continued his labors in these settlements until March 15th, 1804, when he laid before the church the following communication:

To the Congregational Church of Christ of Marietta and vicinity:

BRETHREN: After having resided in this neighborhood more than eight years, having assisted in forming this church, and being unanimously called as its pastor when at the distance of eight hundred miles, I relinquished my flattering prospects in that part of the world, took leave of my connection and friends, expecting that our Ecclesiastical union as pastor and church would have been as lasting as life. But such is the instability of human affairs that we know not what will be on the morrow; and we are frequently disappointed in our most sanguine expectations. A variety of reasons, most of which are well known to yourselves, induce me to request a dismission from the church, both as its pastor and as a private member, with such testimonials and credentials as are requisite to my being useful in the kingdom of Christ Jesus our Common Lord.

Having a strong attachment to many of my Christian brethren and sisters in this and the neighboring towns, it is with deep regret and indescribable pain that I make this proposal. I could not do it did it not appear to be expedient under the present existing circumstances. I entreat your forgivenes for any part of my conduct which has been amiss and whilst I humbly implore pardon of God through Jesus Christ, I earnestly request your prayer in my behalf. Now may the God of Peace, through the blood of the everlasting covenant, make us all perfect in every good work to do his will, working in us that which is well pleasing in his sight. May he enrich this church with all the graces of the Divine Spirit, and increase its numbers with such as shall be saved.

I am, brethren, with sentiments of esteem and brotherly affection, Yours sincerely,

DANIEL STORY.

The church complied with this request by the passage of the following vote:

Whereas, The Rev. Daniel Story has by his letter of this date "requested a dismission from this church, both as its pastor and as a private member, with such testimonials and credentials as are requisite to his being useful in the vineyard of Christ Jesus our Common Lord," and the church taking the same into consideration, voted unanimously that the Rev. Daniel Story be and is hereby dismissed from his pastoral relation to this church.

(2) Voted unanimously that the Rev. Daniel Story be and is hereby dismissed from this church as a private member and recommended to the church and people where God in his provi-

dence shall cast his lot, he being in regular standing in this church."

The church took this important action without the advice of a council, because they were too far removed from other churches to convene a council. Mr. Story never presented his letter to any other church, for he remained in Marietta on account of impaired health, and died here December 30th of the same year (1804).

Mr. Story's ministerial labors were almost entirely with the people in these settlements, where he was pastor for fifteen years. He has been described as "a man of more than ordinary intellectual and literary attainments, a good preacher and very social in his disposition and intercourse." Most of his people were strongly attached to him and his influence was good. He is described as a man slightly below the medium stature, and a contemporary relates that he took his turn on guard during the Indian war.

The period of Mr. Story's ministry was one of trial and hardship in the colony. During four years of Indian war most of the families lived within the fortifications and the future of the settlement was considered uncertain. After the restoration of peace the settlers were busily employed clearing their farms and building their homes. Before he came here, Mr. Story invested what money he had in Ohio land, supposing his salary would be adequate for his support. His salary was small, and not all paid; as a result he was compelled to sell a portion of his land to supply pressing needs, and after his death the avails of the remainder were not sufficient to pay all his debts. Owing to the demoralization of war and the introduction of infidelity by the French soldiers, there was a low state of religion in the whole country, which condition was shared by the settlers here. Only a few of the men were professors of religion, though most of them seem to have favored religious services. Mr. Story's labors were distributed in the various settlements. Two Sundays in five he preached respectively at Belpre and Waterford. He also preached in some other neighborhoods. There was no season of special revival during his ministry, but 72 were received into the church, 19 on confession of faith.

Old Academy.

The settlement was made by people of much more than average intelligence and influence. Of the original fifteen male members, seven had been officers in the revolutionary army, and some were men of liberal education. Such people were qualified to lay broad foundations for education and religion.

The religious services at Marietta, during the first ten years, were held in the Northwest block house at Campus Martius, and in Munsell's Hall, at "the Point." In 1798 the Muskingum Academy was built on the lot adjoining this church on the northwest. That building was used both as a church and school house until the erection of the present edifice.

The civil and religious institutions of the Northwest have not all sprung from Marietta, for there were other centers of planting and of influence. Here was the first colony, and because the first, our pioneers laid foundations amid great difficulties. For several years in the early history they were liable at any time to find a savage foe behind any tree, stump or log. Money was exceedingly scarce and they had a severe struggle for existence, much more to increase their possessions. Under such circumstances there are strong temptations to neglect public worship and other religious duties, but, by Divine help, the Christian people among the pioneers were enabled to maintain their character in the face of these discouragements. Sunday was very generally observed as a day of rest, and in many log cabins incense arose from household altars. Dr. Manasseh Cutler took great interest in this colony, and although he made but one short visit to Marietta, through his influence as a director, the Ohio Company secured many religious privileges for the settlers. Here was established the first regular preaching in the English language in the Northwest territory, here the first pastor resided, and here the first Congregational church was organized.

CHAPTER II.

1805—1823.

PASTORATE OF REV. SAMUEL P. ROBBINS.

At a church meeting held March 15th, 1804, Wm. R. Putnam was chosen church clerk. Rufus Putnam, Judson Guitteau and Josiah Hart were appointed a committee "to manage the prudentials of the church until others are chosen in their room. It shall be their duty, or any two of them, to appoint church meetings at such times and places as they may judge necessary, and with the clerk to certify in behalf of the church all special papers and documents sent abroad concerning the church or any of its members." This action was necessary on account of the peculiar condition of affairs connected with the dismissal of Mr. Story, and also from the fact that a Presbyterian Society had been organized, which drew away some members from the church and created some jealousies. After this action the records of the church are silent for a year. We learn from other sources that a committee, probably the same just named, sent an official letter to Pres. Timothy Dwight, D. D., LL. D., of Yale College, in which was the request that he would send them a young man as a candidate for the vacant pulpit. This letter was accompanied by a personal one from Gen. Rufus Putnam, which explained the peculiar condition of the church and community at that time. This letter contains a brief word picture of the man they desired. They said: "We hope he may be one who shall preach the pure gospel of Jesus Christ, without teaching for doctrines the opinions of men. One of liberal charity toward those who may differ with him in some points, wherein some of the greatest divines have not been fully agreed. One who, for the sake of displaying learning and talents, will not entertain a common audience with meat which the strongest have not been fully able to digest; yet we desire and hope

that he may be one of the first class for literature and science as well as popular talent." Such was the outlook for the young man who was sought as the second pastor of this church.

Early in the year 1803 Rev. Stephen Lindley, a Presbyterian minister from Pennsylvania, drew away a part of the congregation to attend a Presbyterian service. Mr. Story voluntarily relinquished to Mr. Lindley a part of the income from ministerial lands for that year. January 18th, 1804, the second religious society was organized in the interest of the Presbyterian Society and continued to draw a share of the ministerial funds until 1816.

It would seem that the Congregational people did not favor this Presbyterian movement, nor did they attend Mr. Lindley's services, for April 16th, 1804, the First Religious Society passed the following resolution:

"*Resolved,* That it is expedient and it is hereby recommended to the members of this society to meet at the Academy on each Sabbath for public worship; that Deacon Josiah Hart be requested to lead the service of the day, and that Abner Lord, William Rufus Putnam, Lewis Cass, Benjamin Tupper and Dudley Woodbridge, Esq., be appointed and requested to read sermons in rotation as they shall agree, whenever we are destitute of a preacher."

Members of the church were not diverted by this Presbyterian movement, but we learn from contemporary records that there was some jealousy between the two societies, although they maintained outward friendship, and Mr. Lindley extended the right hand of fellowship at the ordination of the next pastor.

In reply to the letter just mentioned, Pres. Dwight wrote recommending a young man to the church. A few weeks later he wrote again, saying that this young man was not able to go and he knew of no other suitable man whom he could recommend. In the autumn of the same year (1804) Mr. Samuel Prince Robbins, a missionary of the Connecticut Home Missionary Society in Western New York, made a visit to a sister in Marietta, Mrs. Hannah Gilman, and while here preached with so much acceptance that he was employed to supply the pulpit until April, 1805, at $8.00 per week.

Mr. Robbins was the son of Rev. Chandler and Jane (Prince)

Robbins. He was born in Plymouth, Mass., where his father was pastor, April 20th, 1777. He graduated at Harvard College in 1798; he taught school and studied theology for three years and was licensed to preach in 1801. In 1803 he was sent as a missionary to the scattered settlements in Steuben, Oneida and Broome counties, N. Y.

At a church meeting held March 27th, 1805, it was voted unanimously "that Mr. Samuel P. Robbins be and he is hereby elected to the office of pastor and teacher in and over this church." The First Religious Society concurred in this call and fixed the salary at $500.00, which was a good salary for that time. Mr. Robbins was not able to decide so important a question at once and returned to New Englaud. His letter of acceptance was dated Norfolk, Conn., September 21st, 1805. The letter was as follows:

To the Ministerial Committee of the Congregational Church and Society in Marietta:

GENTLEMEN: Having taken into consideration the call of the church and society in Marietta to settle with them in the gospel ministry, and after having taken the advice of my friends and brethren in the ministry, and especially supplicated the throne of divine grace for that wisdom which is profitable to direct in such important decisions as that which I have now made, and taking into consideration, too, the destitute situation of the settlements around you, which was one of the most powerful inducements to a compliance with your call, I hereby manifest to you my acceptance of the call to be your Pastor; praying that I might be made an instrument of great good among you, and begging an interest in your prayers for the same.

With great respect and esteem, I am, gentlemen,

Your obedient servant,

SAMUEL P. ROBBINS.

The church, true to its Congregational principles, desired that Mr. Robbins should be ordained by a council, and supposed that it might be necessary, as in the case of Rev. Daniel Story, to have the council held in New England. Both the church and Society voted that in case it was necessary to hold the ordaining council in New England, Rev. Ammi R. Robbins, of Norfolk, Conn., an uncle of Rev. S. P. Robbins, should be au-

thorized to represent the church in calling the council, as Dr. Cutler had done in the council which ordained Rev. Daniel Story in 1798. In the letter which communicated this action to Rev. A. R. Robbins, it was stated that it was the wish of the church to have the council here, if possible, and if a sufficient number of gentlemen could be found willing to come from New England to constitute a council, the Society would pay their travelling expenses. Mr. Robbins, under date of October 9th, 1805, wrote in reply that "the distance and the advanced state of the year render it very difficult for any of us in the ministry here to attend the ordination, although your offer to be at the expense is indeed noble and generous, but we think it might be performed by those that are nearer and who may be probably able to attend. Mr. Badger (Rev. Joseph) and my son (Rev. Thomas Robbins), both ordained ministers, now in Trumbull county, I think may be obtained. I have conversed with Dr. Strong, one of the Missionary Trustees (Connecticut Domestic Missionary Society), who fully accords in the proposal that they attend the ordination, and if need be Mr. Bacon, also, who is likewise there and is ordained. The above gentlemen, or any two of them, with Mr. Potter (Rev. Lyman, of Steubenville), on the Ohio, with one or two Presbyterian ministers you can invite to assist, will make a respectable council and doubtless give general satisfaction."

Mr. Robbins returned to Marietta in December, 1805, and acting upon the advice given in the above letter, the church proceeded at once to call an ordaining council. The letter missive addressed to one of the ministers was as follows:

The Church of Christ in Marietta to the Rev. Joseph Badger, of Richfield, in the County of Trumbull, sendeth greeting:

MARIETTA, Dec. 9th, 1805.

REV. AND BELOVED SIR: It has pleased God in his merciful and holy providence to unite the Congregational Church and Society in this place in calling Mr. Samuel Prince Robbins to be their pastor, and he having signified his acceptance of their invitation, these are to request the favor of your assistance in his proposed ordination, appointed to be performed on Wednesday, the first day of January next.

The council are respectfully requested to convene in the town

of Marietta on Tuesday, the day preceding, at eleven of the clock a. m.

Wishing that Grace, Mercy and Peace may be multiplied to all the churches of our Lord, we remain,

Yours in the faith and fellowship of the gospel,

RUFUS PUTNAM,
ICHABOD NYE, } Committee of the Society.
I. SNELL,

RUFUS PUTNAM,
JUDSON GUITTEAU, } Committee of the Church.
ABNER LORD,

Owing to the lateness of the season and the condition of the roads, the brethren were not all able to reach Marietta by the time specified.

The council convened January 6th, 1806, and was organized with Rev. Joseph Badger, of Austinburg,[1] as Moderator and Rev. Stephen Lindley, of Marietta, as Scribe. The candidate was then examined at length and the examination voted satisfactory. The council then adjourned until January 8th. January 7th was observed as a day of fasting and prayer. The Academy, where services were usually held, was not large enough to hold the congregation on this interesting occasion and the ordination services were held in the unfinished house of Gov. R. J. Meigs, Jr., the house now occupied by Judge M. D. Follett. Before the ordination proper the pastor was received as a member of the church in the true congregational way and the church adopted a confession of faith and covenant prepared by the pastor-elect. The services of ordination were as follows: Introductory prayer by Rev. Jacob Lindley, of Waterford; sermon by Rev. Thomas Robbins, a cousin of the pastor-elect, from Matt. XXIV, 14; opening prayer by Rev. Lyman Potter, of Steubenville; the charge by Rev. Joseph Badger, of Austinburg; the right hand of fellowship by Rev. Stephen Lindley, of Marietta, and the concluding prayer by Rev. Joseph Badger. Rev. Thomas Robbins says in his journal that he commenced this sermon January 6th and completed it at 3 a. m. on the morning of January 8th. The sermon was printed. The same journal records that

[1] Although the letter missive was directed to Richfield, Mr. Badger lived at Austinburg.

the house was open and that the people suffered from the cold during the services. When Mr. Robbins entered upon his work he found his own church well united and much attached to him, but sectarianism had already commenced to divide the community. We have already mentioned the fact that Rev. Stephen Lindley had established Presbyterian preaching in 1803. A Methodist preacher, Rev. Jacob Young, was here in 1804 and organized a small class. Rev. Peter Cartwright was here in 1806 and organized a class, of which he speaks as follows: "We raised a little class and had a name among the living," which seems to indicate that the class organized two years before had not been continued. About the time Mr. Robbins was ordained, one Abel M. Sargeant, who had been a Free Will Baptist preacher, appeared at Marietta as the apostle of a new sect called the "Halcyon Church." He claimed that he was inspired and that he had a commission from heaven to preach the new doctrine. He held that "baptism was regeneration and that a man, by living in strict conformity to the gospel, without sin, might become so holy as to work miracles, heal the sick and live without eating."

He had preachers among both sexes and the sect made some progress among a certain class of people. Rev. Peter Cartwright in his autobiography speaks of an encounter with Sargeant, and Rev. Thomas Robbins speaks of him as a "sectarian imposter, artful and devoid of seriousness. I think he means to hold his system conformable to circumstances." Dr. Hildreth says, "Rev. S. P. Robbins took but little notice of Sargeant or his tenets, though challenged to a public discussion by their leader, knowing that so unscriptural and absurd a doctrine must soon come to an end." A year or two later one of the sect living a few miles above Marietta and a son of one of their leading female preachers put his belief to a test. He lived nine days without eating and then died. His friends said he would rise the third day, but their prophesy failed and they were compelled to bury the decaying body. This sect lived but a few years.

Mr. Robbins entered upon his work in the spirit of the New England pastors of that period. He regularly visited the public

schools and gave religious instruction, devoting the month of August to that subject, and preached an annual sermon to the parents to enforce its importance. He introduced meetings for conference and prayer; also gatherings for the young, at which scripture questions were introduced and answered at the next meeting. He was conscientiously regular and faithful in visitation among the people of his charge. He was careful to sustain all the Christian institutions of New England. In 1807 this church voted to observe annually a day of fasting and prayer in the spring and of thanksgiving in the autumn. He preached at Belpre one-fourth of the time and administered the sacrament to that church once a year. He also preached in Adams township and other neighborhoods. Dr. Hildreth describes him as untiring in his devotion to the good of others and says that at the time of his visit to Belpre he frequently proceeded thirty or forty miles up the Hocking river and preached to the people in the scattered settlements. At other times he crossed the Ohio and preached to the settlers at the mouth of the Little Kanawha and at Vienna, Va. In addition to such labors as these he made frequent missionary tours into the neighboring counties.

The following letter will help us understand Mr. Robbins' spirit and devotion to his work:

MARIETTA, Jan. 8th, 1807.

SIR: It being customary among missionaries (as well as required by the Societies from which they are sent), at the expiration of a Mission, to render an account or narrative of their labors, and having itinerated myself some part of the past year in the character of a missionary, agreeably to your directions, I have thought it my duty to send you a statement of the services I have been enabled to perform.

Seventy out of one hundred and eighty-four sermons during the past year I have preached in different new settlements, exclusive of Belpre, at which place I have delivered thirty-eight.

As to the state of religion in general in these settlements, appearances are more promising than they have formerly been. A few instances of serious inquiry have been witnessed, two or three hopefully brought to the Redeemer's kingdom, and a growing attention to the things of religion has and does evidently appear.

Let the friends of Zion not forget to offer up *frequent, fervent*

and *united* supplications for the success of the preached word.

Yours very respectfully,

SAMUEL P. ROBBINS.

To Gen. Putnam.

The Second War with England broke out in 1812, and since the region around Lake Erie and the Niagara river was an important theatre of operations, the people of Ohio were specially interested in the progress of events. In August, 1812, the President appointed a day of public fasting and prayer, at which time Mr. Robbins preached from Psalms L, 15, "And call upon me in the day of trouble; I will deliver thee and thou shalt glorify me." September 8th, 1814, a State fast was proclaimed, at which time he preached from Jer. II, 19, "Thine own wickedness shall correct thee and thy backslidings shall reprove thee; know therefore and see that it is an evil thing and bitter that thou hast forsaken the Lord thy God and that my fear is not in thee, saith the Lord God of Hosts."

April 13th, 1815, was observed as a day of thanksgiving for peace, at which time he preached from Psalms CXLVII, 14, "He maketh peace in thy borders, and fillest thee with the finest of the wheat."

In the autumn of 1812, Rev. Samuel J. Mills made a visit to Marietta in the interest of the American Bible Society. Mr. Robbins and the members of this church were greatly interested in this work, and October 22nd, 1812, the Washington County Bible Society was organized with Gen. Rufus Putnam as President.

In November of 1813, Mr. Robbins, in company with Rev. Lyman Potter, of Steubenville, made an extensive tour of three weeks in the interest of the Bible Society. They visited Athens, Ross, Pickaway, Fairfield and Muskingum counties, and collected about two hundred dollars. At Chillicothe they preached to about two thousand British soldiers taken prisoners at Lake Erie, and distributed Bibles among them. In 1814, a Moral Society was organized at Marietta, of which Mr. Robbins was the first President and he took great interest in promoting the cause of good morals. January 1st, 1817, a meeting was held to consider the expediency of entering upon Sunday School

work in Marietta. It is an interesting fact that this Home Missionary movement grew out of the interest awakened by the Missionary concert. (For a history of this movement see chapter on Sunday Schools).

From the beginning of his ministry Mr. Robbins was intensely interested in the conversion of souls, and additions were made to the church from time to time, but no season of general revival was enjoyed by the church for a number of years. January 1st, 1818, the year following the organization of Sunday Schools, the church voted to hold a weekly meeting to pray for a revival of God's work. The last day of the same year was observed as a day of fasting and prayer for the same object. There seems to have been an increasing spiritual activity, during the year 1819, and the Sunday School was pushed with vigor, especially the committing of Scripture passages. The sequel shows that God honored his Word as it was "hid in the hearts" of the people.

Mr. Robbins continued his faithful efforts and in June, 1820, he wrote in the Book of Church Records, "God, of his infinite mercy, is evidently visiting his people with the gracious influences of his Holy Spirit; several have obtained a hope that they have passed from death into life, and others are under serious and solemn impressions; indeed, such an attention and so prevalent was never before witnessed among us, praised be God." The work was quiet but quite general and continued for several months.

June 28th was observed as a day of fasting and prayer for a continuation of the work. August 6th, thirty-four united with the church. January 4th, 1821, we find the following, which reveals the spirit that a watchful and anxious pastor had impressed upon the church. "This church agreed to observe a concert of private prayer and to meet together in spirit (though absent from each other in person) at the throne of grace at the same time once in each week for at least a quarter of an hour, to pray for the outpouring of the Spirit, the portion of time to be so devoted to commence at eight o'clock each Saturday evening." The extra work of this revival was mostly performed by the pastor, though he received some aid from other minis-

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ters. A Baptist minister, Rev. James McAboy, is mentioned as helpful. In the midst of labors abundant, Mr. Robbins wrote to his friend, Rev. Timothy Harris, of Granville, Ohio, asking him to come to his assistance. The answer of that good man gives us an insight into the privations in the house of a pioneer minister. Under date of July 7th, 1820, Mr. Harris wrote: "Yes, my brother, there is a willing mind; my soul at times is surely with you, though my poor body is here; but my way is hedged up. My greatest hindrances are first, the want of money even to get to your house. The little I told you of I have been under the necessity of laying out for my family. And second, the want of a coat. My best garment of this kind is more than three years old and so much giving way that I really think I need a better one. I see no way of getting another one unless I run in debt, and I am quite unwilling to do that, I conclude, for good reasons." This church has enjoyed many seasons of refreshing since 1820, but none more important in results than this first revival.

Another important branch of work during the pastorate of Mr. Robbins was that of church building. After the erection of the Muskingum Academy in 1798 it was used as a place of worship for about ten years, but it soon became evident that the community needed more ample accommodations. About 1804, the Ohio Legislature passed an act authorizing persons, if they so desired, to use their dividends from the ministerial land rents for a period of seven years for the purpose of church building. April 5th, 1805, the religious meeting-house society was organized "for the important and laudable purpose of erecting a meeting-house in the town of Marietta to be consecrated and devoted to the public worship of Almighty God." All the dividends from the ministeral lands to which members were entitled were "solemnly and irrevocably transferred to that purpose for seven years." There is nothing in the name or constitution of this society which indicates its sectarian character, but from the names of the men composing it and other circumstances in its history we infer that it was intended to build a house for the use of the Presbyterian society already mentioned, under the pastoral care of Rev. Stephen Lindley. This society continued

for several years and commenced the erection of a house of worship on Third street, between Greene and the Ohio river. This building was not completed and finally passed into other hands. It has since been used for manufacturing purposes. What remains of the structure was last occupied as a planing mill. Soon after his settlement, Mr. Robbins planned a meeting-house after the style prevalent in New England at that day, with two tiers of windows and galleries on three sides. This building was commenced in 1807, and though incomplete, was occupied for worship in 1808. It was completed and dedicated to the worship of God, May 28th, 1809.

The matter of church fellowship received practical attention at an early day. In the council which ordained Pastor Robbins, clergymen were called together from Steubenville, 100 miles up the Ohio river, and from Austinburg, in the northeast portion of the State, and in December, 1808, Mr. Robbins took part in the ordination of Rev. Timothy Harris, at Granville, Ohio.

In 1807, a church was organized at Putnam, now a part of Zanesville. This was considered a branch of the Marietta church and Mr. Robbins occasionally preached there. This church was absorbed by the Presbyterian church of Zanesville two years later. February 15th, 1809, the Muskingum Association was organized at Putnam (or Springfield as it was called at first, on account of a beautiful spring). This organization was composed of representatives of the churches of Marietta, Waterford, Granville, Clinton and Springfield. A constitution was adopted and an organization effected, with Rev. S. P. Robbins Moderator and Rev. Timothy Harris Scribe. The next meeting was appointed to be held at Marietta on the second Tuesday of November, the same year. Beyond this we have been able to learn nothing of the Association, except that a meeting, probably of this organization, was held at Marietta, October 20th, 1812, at which there were present the Rev. Messrs. Robbins, Potter and Harris; also Rev. Mr. Schermerhorn and Rev. Samuel J. Mills, who represented the American Bible Society.

Mr. Robbins was present at the second meeting of the Lancaster Presbytery, held at Lancaster, Ohio, August 30th, 1809,

and acted with them as a corresponding member, and Rev. Timothy Harris, of Granville, was present at a meeting held in December of the same year. Both these brethren were frequently present at the meetings of Presbytery, and May 30th, 1816, they became members of Presbytery, according to the Plan of Union, bringing letters from the "Muskingum Association." It is probable that this was the dissolution of that Association. From 1816 Mr. Robbins usually attended the meetings of Presbytery and the church was annually reported. At a meeting of Presbytery held at Lancaster, April 5th, 1820, Mr. Robbins was directed to supply Gallipolis the first Sunday in August, which duty he performed. In 1821, Athens Presbytery was created and Marietta fell within its bounds. This may not have been very acceptable to the Marietta church, for we find in the records that in 1823 "the question was raised whether it be the duty of this church to send a delegate to the Presbytery in this vicinity (denominated the Athens Presbytery) at their stated meetings or sessions, and decided in the negative."

We can find no evidence that the church was represented in the Lancaster Presbytery except by its pastor. Though the church was always catholic in its spirit, the leading members retained their preference for New England methods in church organization.

While this church was friendly to her Presbyterian neighbors and contributed freely for mission work among them, it retained its distinctive character. The history of the confession of faith and covenant during this period presents some interesting features. The confession adopted at the organization of the church was brief and comprehensive. But that was a period in which the church supposed they were set for the defense of all points of orthodoxy, and how could these be defended unless they were embraced in the confession of faith? So the creeds of that time were long and specific.

At the ordination of Mr. Robbins in 1806, the church adopted a creed, already mentioned, containing twenty-five articles.

In 1814, the creed was somewhat abridged by the pastor, and it was voted that the abridgement be read in public at the admission of members, but the original confession was still to be considered the particular confession of the church.

In December, 1820, a committee of two was appointed to act in connection with the pastor to revise and superintend the printing of the confession of faith and covenant. Though somewhat abridged from that of 1806, this confession was still specific and full, embracing seventeen articles. This remained the creed of the church for more than forty years. An edition of the Manual was printed in 1823 and another in 1834. These give the same confession of faith with copious Scripture reference. (For copies of these several creeds see Chapter X). Mr. Robbins was a faithful organizer and a good pastor. He devoted his life to the spiritual uplifting of the community. He developed the working force of the church and also the benevolences. During his pastorate several of our leading benevolent societies were organized and this church, under the lead of Pastor Robbins, was ready to help forward every good work. It is probable that the church commenced to contribute to the American Board soon after that Board was organized. We find that in 1819, H. Hudson, Esq., contributed $5.00 to the school at Cornwall, Ct., and the monthly concert collection amounted to $25.00, making a total of $30.00. The total contribution for 1820 was $93.59; for 1821, $168.37; for 1822, $149.23. Each of these two last included a special donation of $100.00. For 1823 the amount was $89.52.

Mr. Robbins is described as about medium height, but of a slender and delicate frame; complexion and hair dark, with black eyes; features well formed, with a mild expression and a cast of sadness. To be faithful in his chosen work was the one thing which absorbed his attention. He gave little time to outside affairs. The community was usually very healthy, but in 1807 there was a prevailing epidemic, at which time Mr. Robbins was untiring in his labors, until he was stricken down by disease and was unable to work for four weeks. The years 1822 and 1823 have since been known in Marietta as the time of great sickness. During these years many of the valued members of the church passed to their reward.

Pastor Robbins faithfully devoted his time to the sick and dying until he himself was stricken down, and after a season of great suffering he triumphantly passed to his reward on Sep-

tember 2nd, 1823, in the 47th year of his age. That was a time of great trial to the church and community. August 25th, occurred the death of Mrs. Patience Guitteau, and August 31st, her husband, Mr. Judson Guitteau, followed her. These were both pillars in the church. September 2nd following, occurred the death of Pastor Robbins, and September 5th, that of Deacon Jabez True.

Though he was cut down in the midst of his usefulness, Pastor Robbins did a great work for the church. The pastorate of Mr. Story was a period of laying foundations. That of Mr. Robbins was a time of organization and development. The church felt the power of the pastor's earnestness and devotion and it assumed a character which it has since maintained. During his pastorate of a little less than eighteen years he prepared 942 sermons, nearly all of which were written. Many of his sermons were doctrinal. His manner of delivery is described as earnest and the tones of his voice were rich and sweet, which made him an attractive preacher. September 18th, 1810, he was married to Miss Martha Burlingame, a granddaughter of Gen. Rufus Putnam; thirteen years later she was left a widow with six small children. She continued to reside in Marietta, and all but one of her children became members of the church of which their father had been pastor. In the midst of the prevailing sickness, (described as malarial fever), July 8th, 1823, a call was issued for a day of special fasting and prayer: "First, that God would be pleased, in infinite mercy, to preserve us as a people from epidemic disease and order the season in mercy as it respects both the health of our citizens and the products of the earth necessary for the support of man and beast. Second, and above all, that he would for his Son's sake be graciously pleased in this time of general declination of vital piety and godliness and awful abounding of iniquity to visit the churches and people of this vicinity and place with the influence of his Spirit—that the wickedness of the wicked may come to an end, pure religion before God and the Father revive and flourish and men be speedily brought to such consideration of their ways as will terminate in a happy preparation for a blessed immortality."

The day of fasting was appointed for Thursday, July 11th. A meeting for prayer was appointed for 9 a. m. and preaching at 11. After the noon intermission another sermon, to be followed by a prayer-meeting. The services to close at 3 p. m. This was probably one of the last services Pastor Robbins attended. The number of deaths in July of that year was thirty-two, in August forty-six, and in September forty-five. In October, the "Marietta Friend and Gazette" was not published for several weeks, because all employed in the office were sick. November 24th, 1823, the Religious Society passed the following resolution:

"*Resolved*, That the Society meet regularly hereafter on the Sabbath for social and divine worship until a pastor is settled.

Resolved, That Dr. John Cotton take the lead of all meetings for divine worship should Deacon Wm. R. Putnam be absent, and in the event of the absence of Dr. Cotton, William Slocomb is to officiate."

May 10th, 1824, a call was issued for a day of fasting and prayer that God would avert sickness and revive his work. All were invited to meet at the meeting-house of the First Religious Society, where sermons might be expected from Rev. Daniel Limerick and Rev. James McAboy. This call was signed by Daniel Limerick, pastor Methodist Church, James McAboy, pastor Baptist Church, and William R. Putnam, Deacon Congregational Church.

Of the condition of the church after the death of Pastor Robbins, Dr. Wickes said in a semi-centennial discourse, "When the followers of Christ came together after these sickly seasons had passed away, like an army after a hard fought battle, they found many places vacant, many familiar and loved forms wanting; their ranks had been thinned by the shafts of death, which had fallen thick among them. But more than all, many of their leaders and counsellors were gone—their loved pastor and several of those who had been the most active in sustaining the interests of Zion. And how could their places be filled! Happy indeed was it for the church that God had visited and strengthened it only a short time previous by such a powerful work of divine grace. He gathered in his chosen and then led them through the furnace of affliction."

We find no record of any regular supply of the pulpit after the death of Mr. Robbins, Sept. 2d, 1823, until October, 1824.

Rev. Erastus Maltby, son of Benjamin and Rebecca (Tainter) Maltby, was born at Norfolk, Conn., December 2d, 1796, four days before the organization of this church. He graduated at Yale College in 1821 and at Andover Seminary in 1824. He was ordained September 29th, 1824, and soon after came to Marietta, where he was employed to supply the vacant pulpit, which he continued to do for about one year, during which time a revival of religion was enjoyed which added a considerable number to the membership of the church. Dec. 9th, 1824, the church voted unanimously to invite Mr. Maltby to become their pastor. This call was finally declined. Mr. Maltby returned East in the autumn of 1825 and accepted a call to the Broadway Church, Taunton, Massachusetts, where he was installed January 18th, 1826, and continued pastor forty-five years, and pastor emeritus thirteen years longer, or until his death in 1883. Mr. Maltby became greatly interested in this church and was also greatly beloved by them. He recommended to them his friend, Rev. Luther G. Bingham, who became their next pastor.

CHAPTER III.

THE PASTORATE OF REV. L. G. BINGHAM.

1826—1837.

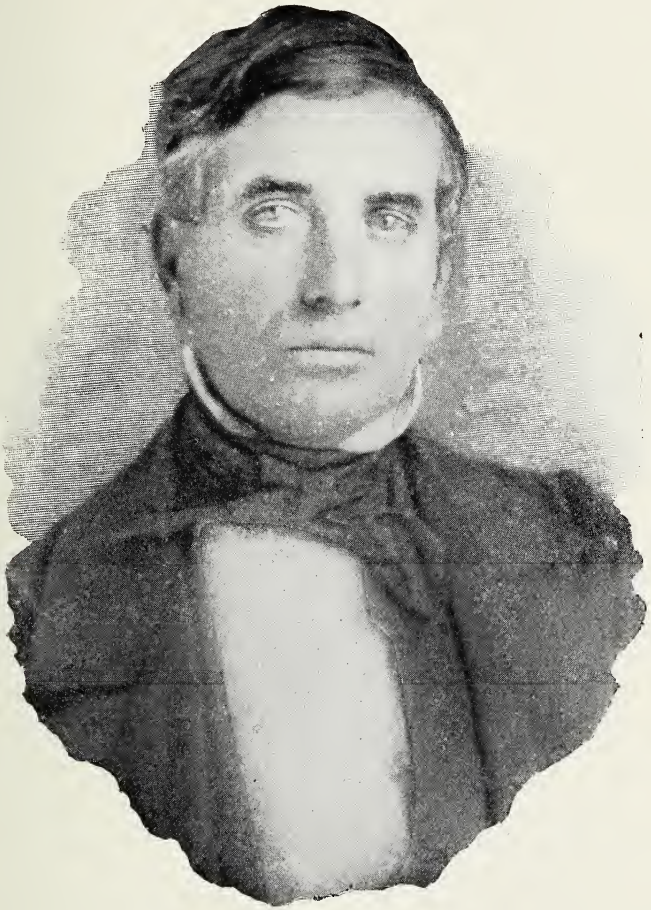
Rev. Luther Goodyear Bingham, son of Reuben and Rhoda (Goodyear) Bingham, was born at Cornwall, Vt., June 18th, 1798. He graduated at Middlebury, Vt., in 1821, and after spending one year as tutor in the college, entered Andover Theological Seminary, from which he graduated in 1825. A little later he was ordained to the work of the gospel ministry at Williston, Vt.

At the recommendation of Rev. Erastus Maltby, Mr. Bingham was invited to visit Marietta with a view to settlement over the First Church. The following letter, written when he was on his way to the field, will reveal the spirit with which he entered the ministry:

"PHILADELPHIA, PA., Oct. 24th, 1825.

Mr. William R. Putnam,

DEAR SIR: I have the pleasure of acknowledging the receipt of your favor, bearing date Sept. 20th, a day or two before I left Vermont. I should have given it an immediate answer but for the circumstance that I had written you previously to receiving your letter, and the uncertainty I felt in my own mind at what time I should probably be in Marietta. I am now able to speak more definitely than I could have done before. I preached in the city yesterday and am to go out to a village about ten miles distant to preach this evening, and after that I shall be at liberty to resume my journey. We shall go to Baltimore to-morrow to be present at the meeting of the Synod of Maryland, thence to Washington, where we shall stay for only a short time, and we shall hope to be with you before the first Sabbath in November. Two missionaries are with us, who are destined to Missouri, but who will remain in Ohio until they are joined by two others, who are to be the companions of their labor. In regard to my prospects in Marietta, I have never felt much confidence. I know how strongly you were attached (and very properly so) to Mr. Maltby, and I know that Mr. Maltby and



Rev. L. G. Bingham.

myself are two very different men; and this I wish you to understand. If I cannot be useful to the church in Marietta, I hope to be so to some who are perishing in the West. I have a very great desire to preach Christ crucified to the destitute in the western world, and it is on this account that I have been able to bring my feelings to make the sacrifice which I have made. You, my dear sir, nor any one else, can have much idea of it till you have had the same experience. Myself and my dear wife have each left a large circle of friends who are attached to each other by ties of uncommon interest. My beloved parents, who are both in very feeble health, I have taken a final leave of, and many others of my relatives I never expect to see again. But we have taken a willing and cheerful leave of home and friends for the sake of preaching Christ to those who are going down to the gates of death without the gospel, and I care very little whether the field of my future labors be in Ohio or Missouri. I desire to give myself away wholly to the service of my Divine Master and henceforth never to call myself my own. I think you may depend upon having preaching either from myself or from the missionaries who are with me the first Sabbath in November, if you desire it.

I have been obliged to write in the greatest haste on account of my engagements. May the best of heaven's blessings ever attend you.

Yours affectionately,

LUTHER G. BINGHAM."

This letter may seem a little strange to us now. We can take our dinner in Marietta one day and supper in Boston the next, so that the distance from friends in New England does not seem great, but at the time this letter was written there were no railways in the country, and friends who sent their relatives as missionaries to Ohio made as great a sacrifice as we now do to send them to China or Japan.

After supplying the pulpit acceptably for four months, Mr. Bingham received a unanimous call to become pastor of the church.

The letter from the society extending this call was as follows:

"MARIETTA, March 9th, 1826.

Rev. Luther G. Bingham,

DEAR SIR: The First Religious Society in Marietta, being satisfied of your ministerial qualifications and having good hope from their past experience of your labors that your ministrations in the gospel will be profitable to their spiritual inter-

ests, do earnestly call and desire you to undertake the pastoral office in said Society, promising you in the discharge of your duty all proper aid, encouragement and obedience in the Lord, and that you may be free from worldly care and association, subscriptions will be opened for the raising of an adequate fund for your support during the time of your being and continuing the regular pastor of the church in this Society. In behalf of the church and Society we subscribe ourselves, very respectfully,

Your obedient and humble servants."

Mr. Bingham was installed pastor of the church and society by Athens Presbytery, May 30th, 1826. At that time there was no Congregational Association of churches in the State. These churches were either independent or connected with presbyteries according to the "Plan of Union." This plan, in its practical working, tended to build up one denomination by absorbing the other.

The churches of Ohio were passing through a Congregational eclipse. During these years the professors in the Theological Seminaries of Andover and New Haven were accustomed to advise young men who went west "to join presbyteries and not to hold on upon Congregationalism," and some young men obtained ordination from a presbytery at Newburyport, Mass., in order that they "might be regarded as orthodox by the Presbyterian churches." This advice from theological professors was doubtless one reason why ministers changed to Presbyterians so much more readily than laymen. An intelligent layman of that period states that another reason was love of power. It was largely due to the intelligence of the laymen that so many churches continued the Congregational polity. Mr. Bingham seems to have been a Presbyterian from the time of his settlement, but the church was attached to its original form of organization. After the disbanding of the Muskingum Association in 1816, the pastors of this church were connected with presbytery for twenty years, although Mr. Robbins seems to have retained his preference for Congregationalism. The church continued independent until 1832, when it came under the care of Athens Presbytery.

Pastor Bingham and some of the members made quite persistent efforts to induce the church to change its polity, and the

standing rules were somewhat modified during its connection with Athens Presbytery. In March, 1832, a meeting of Synod was held here by invitation of the church, and on Sunday, March 31st, Rev. Dr. Wilson, President of Ohio University, assisted by Pastor Bingham, "solemnly ordained two of the Deacons of the church as Ruling Elders according to the forms of the Presbyterian church." This action was not acceptable to the church, who had elected these brethren as Congregational Deacons and not as Presbyterian Elders, and the ordination was rejected. The connection of the church with the presbytery continued only five years, or until the division of the Presbyterian church in 1837, when the church again became independent. The discussion of church polity seems to have continued during the whole of Mr. Bingham's pastorate, but it did not seriously disturb the peace and harmony of the church, and these twelve years were a period of active work, of prosperity and of growth.

Mr. Bingham was a man of great energy and a close observer. He very quickly comprehended the spiritual needs of Southern Ohio, and began to plan for enlarged work.

The year after his settlemeut he returned to Andover and secured several young men to return with him,—an Ohio Band, before such Bands became famous. Among these men were Rev. Addison Kingsbury, D. D., Rev. John Spaulding and Rev. Lemuel Pomeroy, men of sacred memories for the work they accomplished.

Mr. Bingham was a man of very active temperament, a faithful pastor and an able preacher. His wife was a lady of very lovable character and an efficient helper in Christian work. The young who came under her influence remembered her with tender affection as long as they lived. There were conversions and additions to the church each year of his pastorate, and the years 1829, 1833 and 1835 were specially marked by revivals. Dr. Wickes, in his semi-centennial sermon preached in 1846, said in respect to the revival of 1828: "It is worthy of notice that it was almost exclusively confined to the Sabbath School, where it was felt in great power on the part of teachers and scholars. The young ladies connected with one Bible class,

consisting of fourteen members, were all hopefully converted and became connected with the church."

During these revivals the services were usually conducted by Mr. Bingham, assisted in some cases by neighboring pastors.

A graduate of Marietta College, Rev. C. C. Hart, relates the following anecdote, which illustrates Mr. Bingham's power as a revival preacher: In August, 1840, (which was after the close of his pastorate in Marietta), Mr. Bingham sent his baggage to the wharf in Cincinnati, intending to go up the river. By mistake this was put on a Louisville boat, which started down the river before Mr. Bingham reached the landing. He took the next boat and overtook his trunk at Louisville, where he spent Sunday. Learning that a Presbyterian camp meeting was in session near New Albany, Indiana, he went there and remained one day. This gentleman says, "I, a wild, irreligious young man, had been induced to attend this meeting. I had never before heard of Mr. Bingham and did not speak to him. He preached Monday afternoon and though I do not remember the text nor one word of the sermon, yet that sermon led me to Christ. I went home a new man and at once began to plan for an education, preparatory to entering the ministry, and in May, 1843, went to Marietta to carry out my plan for education, hoping to find Mr. Bingham there.'" Mr. Bingham was genial in his manner and endeared himself to his people. A young lady who came here as a teacher in 1832, Miss Deborah Wells, was employed by Mr. Bingham and spent some time at his house. She wrote to her friends as follows: "Mr. Bingham is a very kind, affectionate person, to whom you can say anything with perfect ease. He says he is seldom taken for a minister and when he thinks of it feels reproached. He has much to contend with in a natural loveliness of disposition. He is very conscientious, very religious, and belonged to the church when he was eleven years old. His house seems to be the home of every one and all meet a hearty welcome. He will say to them, 'take off your things and look as if you were going to stay.' He says they know all over town what he is doing and he always feels as though he lived in a glass house and every one was looking in."

In 1834, Mr. Bingham was invited to become agent for the American Home Missionary Society for the State of Indiana, but the people were unwilling to give him up and the invitation was declined. He was quick to observe the needs of the people, temporal as well as spiritual, and entered upon several business enterprises, to benefit the community. He was very much interested in the cause of education and very soon commenced to give private instruction. Under his leadership there was a great revival of the cause of education and this may be considered a marked characteristic of his pastorate. In 1830, he asked permission to erect a building for an infant school on the rear of the church lot. There were reasons why it was thought best not to grant this request, but the society passed a resolution approving the school.

In 1833, Mr. Bingham was granted a leave of absence for three months to act as agent in the East for the Marietta Collegiate Institute. (This subject will be more fully treated in the chapter on Education.) Mr. Bingham's energy of character is shown in his efforts to establish Marietta College, of which he may properly be called the founder. A gentleman acquainted with the circumstances, Dr. John T. Cotton, writes as follows of his influence over the gentlemen who were to constitute the Board of Trustees: "Every one of these gentlemen was so entirely engaged in active business as hardly to have time to attend to anything else, but Mr. Bingham one evening assembled them at his house, presented the claim of his ideal college in such a way as to completely capture them. Ordinarily he was quiet, dignified and sedate, but gifted with a highly emotional temperament. When roused as he was on this occasion he was simply irresistible." At a period previous to the general prevalence of the temperance reform he was an earnest advocate of total abstinence and himself a total abstainer, not only from intoxicating beverages but from tea and coffee. The gentleman just quoted says: "When in 1841 I went to Cincinnati to attend a course of medical lectures, I found Mr. Bingham there editing and publishing a temperance newspaper, and upon my application for board in his family, he replied, 'We use no tea nor coffee at my house. If you can endure that you are welcome.

I cordially accepted his terms and never regretted it, for he treated me with all the care and affection of a father. I never shall forget his kindness." Though engrossed with many matters of business, Mr. Bingham was a faithful pastor and the church flourished during his ministry. About three hundred members were received during those twelve years. During the year 1836, quite extensive repairs were made on the house of worship, which in addition to the amount given by the members of the Congregational church to Marietta College, indicate the spirit of the church during those days. The benevolences of the church were also well sustained.

After the establishment of Marietta College and the presence of faculty and students in the congregation, Mr. Bingham felt that the church needed a pastor who would devote his time more exclusively to study and pastoral work than he was inclined to do. Having received an appointment to a position congenial to his tastes, he asked a release from the pastoral relation which he had filled so acceptably for about twelve years. His letter to the Society was as follows:

"October 27th, 1837.

To the First Religious Society of Marietta,

DEAR BRETHREN: Having been appointed Secretary and General Agent of the Western Education Society by the Board of Agency at Cincinnati, and being satisfied after careful and prayerful consideration of the subject that it is my duty to accept of the same, it becomes my duty to ask you to concur with me, and I hereby ask your concurrence in requesting the Presbytery of Athens to dissolve the relation which exists now between us. Be pleased to accept my most hearty thanks for all the kindness and support which I have received from you, which has rendered my connection with you peculiarly dear and delightful on my part, and of which I shall retain a grateful remembrance. It is my anxiety and prayer that you may be guided in the speedy choice of a successor in the pastoral office, who shall be useful among you to the full extent of your wishes. I leave it to your wisdom to say in what manner and when a final settlement shall be made between us and at what time my responsibility to see the pulpit supplied shall cease.

Begging my leave humbly to say that if the pastoral relation is dissolved, I shall probably wish to leave the place about the 20th inst. and not return before the 1st of March next. May

the best of Heaven's blessings rest upon you and remain with you always. With sentiments of high consideration, affection and esteem, I remain,

Most truly yours,

L. G. BINGHAM,
Pastor First Religious Society."

Whereupon the Society

"*Resolved,* That this Society do concur in the request of Rev. Luther G. Bingham contained in his communication to the Society this day and consent that the relation to the Society as Pastor and Teacher be dissolved, and the same is hereby dissolved.

Resolved, That the Trustees of this Society be authorized and requested to take measures for the supply of the pulpit until the first of January next, and also to settle with Rev. L. G. Bingham upon equitable terms."

Four days later, October 31st, the church took action as follows:

"*Whereas,* Our beloved pastor, Rev. Luther G. Bingham, has been appointed Secretary and General Agent of the Western Education Society, and has asked a dismission from his connection with this church and congregation, in which he requests the concurrence of the church; therefore

Resolved, That this church (feeling itself called in the providence of God so to do) will consent that the relation subsisting between the church and congregation and Rev. Luther G. Bingham, their pastor, be dissolved."

There is nothing in the action of the church or Society to indicate whether this matter was referred to the Athens Presbytery, but this is probable, as Mr. Bingham was a member of that body. Mr. Bingham so far followed the Presbyterian instead of the Congregational custom that he was never a member of this church.

After the close of his pastorate in Marietta, Mr. Bingham resided for several years at Cincinnati. He was pastor of a church at Williston, Vt., from 1843 to 1851. He subsequently resided at Brooklyn, New York, and died at Middle Bush, New Jersey, January 22nd, 1878, aged 80 years.

Following the dismissal of Mr. Bingham there was a vacancy in the pastorate of two and one-half years. The church very soon extended a call to Rev. Addison Kingsbury, then pastor of

the churches of Belpre and Warren. The Society did not concur in this call and the matter was dropped. This was not on account of any dissatisfaction with Mr. Kingsbury, nor of a division of sentiment between the church and Society, but a fraternal feeling for the neighboring churches who were unwilling to give up a beloved pastor. In January, 1838, a call was extended to Rev. Edwin Hall, of Norwalk, Conn. This call was renewed in December of the same year, but was not accepted. During this interval the church was supplied by Rev. Ora P. Hoyt, Rev. Timothy M. Hopkins, Rev. Benjamin M. Palmer, D. D., and Rev. J. B. Walker, D. D. The latter was here during the winter of 1839 and 1840 and records in his autobiography that he assisted in organizing the Congregational church of Harmar; also that he lectured in the Marietta church on the anti-slavery cause to a small audience, where but two or three of the members of the church were willing to be present. Strange as this may seem to us now, it represents the sentiment in the churches of our land at that time, which was near the beginning of the anti-slavery agitation and before the eyes of Christian people were fully opened to the enormities of the system. There was, however, a strong anti-slavery sentiment among the members of this church some years before this, and there were here several conductors on the Underground Railroad. While a student in the College, Rev. Samuel Hall was quite active in an anti-slavery society and was at one time compelled to swim the Muskingum to escape from a mob. Other members of this church were known as friends of the slaves, and some of these were threatened if found on the Virginia side of the Ohio river.

During the period when the pastorate was vacant two colonies went out from this church: May 17th, 1838, nine members were dismissed to organize a Presbyterian church at Newport, Ohio, and December 19th, 1839, twenty-six, to organize the Congregational church of Harmar. During this time the church received very efficient aid from the members of the College faculty, not only in the pulpit but also in the social and other meetings. President Linsley supplied the pulpit for about one year, during which time there was one of the most extensive

revivals in the history of the church. As already stated, this was a period of unrest in the churches of Ohio on the subject of Polity and this church shared somewhat in the discussion. The majority of the church heartily sustained the original form of organization, and that the discussion was entirely friendly and fraternal is shown from the following communication, addressed to this church about this time by six brethren of Presbyterian preferences:

"Dear Brethren: As the church has in time past been somewhat involved in the "Plan of Union," there is probably some difference of feeling among us with regard to church government and probably some difference of opinion and wish with regard to our future course. We, therefore, who have signed our names to this paper, having had some consultation on the subject, feel desirous in some suitable way to make known to our brethren our feelings and wishes with regard to this matter; and we must say that we have a decided preference for the Presbyterian form of government and we hope that the day may not be far distant when our church may feel it to be her duty and for the interest of the Redeemer's kingdom to send out a colony (as they are called) to form a Presbyterian church. Should the Lord spare our lives until that day comes and his Providence lead the way, we should be willing to engage in the enterprise, but we think that time has not yet come. We therefore wish our brethren to be assured that we are cordially united with them in this Congregational church, and we are perfectly happy and at home among them, nor do we wish to see any part or feature of Presbyterianism introduced or retained in the church for our sakes. In the meantime we hope that our minister and our people will always manifest a fraternal feeling towards the Presbyterian churches and ministers around us."

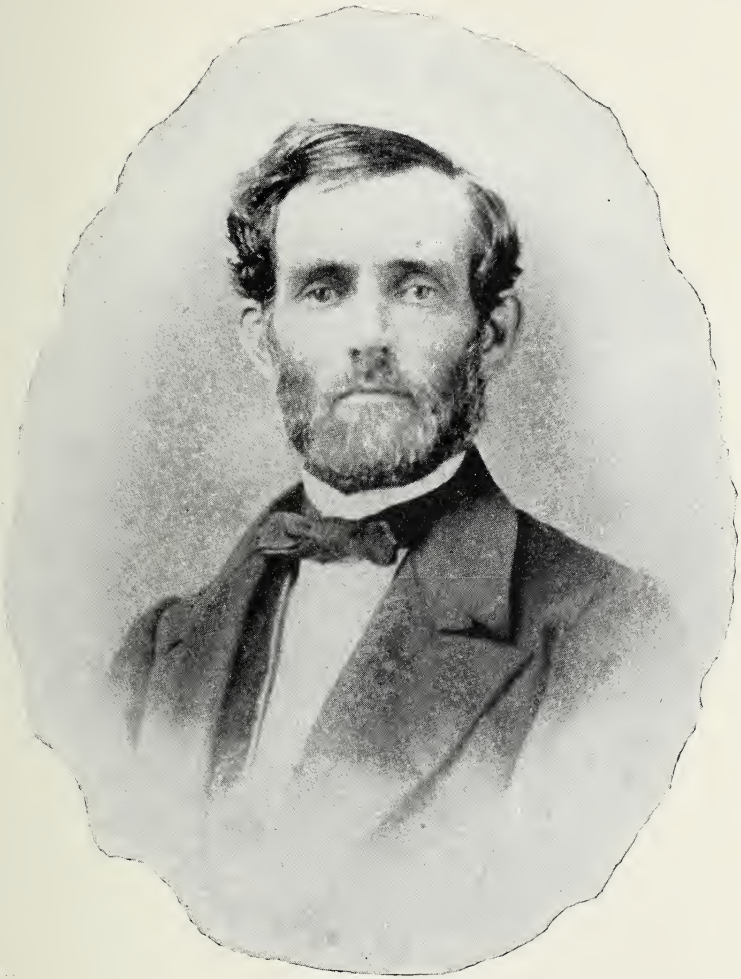
This church has always manifested such a fraternal spirit and for many years rendered more aid to establish and maintain Presbyterian than Congregational churches.

CHAPTER IV.

1840—1869.

PASTORATE OF REV. THOMAS WICKES, D. D.

Rev. Thomas Wickes, son of Van Wick and Eliza (Harriman) Wickes, was born at Jamaica, Long Island, October 31st, 1814. As a boy Thomas was active and energetic, a good scholar, and the best player at marbles and ball. He was also conscientious. When but a boy he was led to reflect upon the practice of playing marbles "for fair" (or for keeps). He decided that this was wrong because he received that for which he did not return an equivalent; as a result he gave back all the marbles he had won, and never played again on that principle. He was fitted for college at an academy in his native town and entered Yale College in 1830, from which he was graduated with honors in 1834. While in college he made a public profession of religion and consecrated himself to the work of the Christian ministry. In the autumn of 1834 he entered upon a course of theological study at Princeton, New Jersey. He remained there two years, and as a ministerial candidate was under the care of the Presbytery of New York. During this time he decided to enter upon the work of a foreign missionary and asked the A. B. C. F. M. to appoint him, to labor among the Zulus of South Africa. In the autumn of 1836 Mr. Wickes left Princeton and went to New Haven that he might be under the instruction of Dr. Nathaniel Taylor. He graduated at New Haven in 1837 and soon after applied to his Presbytery for licensure. This was a time when the theological war between the old and the new school factions waged about as warmly as the famous Arian controversy in the fourth century. And this old Presbytery hesitated to give a license to a pupil of Dr. Taylor. Mr. Wickes observed their hesitation and to relieve them from embarrassment withdrew his application and applied for and received licensure from New Haven West Association (Connecticut). In this period of con-



Rev. Thomas Wickes, D. D.

troversy, the year of the disruption of the Presbyterian church, the American Board was unwilling to offend its Presbyterian constituency, and to relieve them from any suspicion of Taylorism, Mr. Wickes withdrew his application for appointment as a foreign missionary. A little later he was called to take charge of the First Presbyterian Church of Troy, New York, during the absence of its pastor, Rev. N. S. Beman, D. D., who was making an extended tour in Europe. He was ordained by the Troy Presbytery, February 19th, 1839. He labored successfully and acceptably with this church for about sixteen months, closing his engagement in the winter of 1839-40. At that time the Marietta church had been without a pastor for two and a half years, and a member of the church, Col. John Mills, had written to his cousin, Mr. T. B. Bigelow, an elder in Dr. Beman's church, asking if he could recommend to them a candidate for their pulpit. Mr. Bigelow recommended Mr. Wickes, who was invited to visit Marietta as a candidate. He accepted the invitation and preached in Marietta for the first time March 1st, 1840. His preaching here was so acceptable that he was invited to continue to supply the pulpit for three months, and May 21st he received a call from the church and Society to become their pastor. This call was accepted and he was installed by an Ecclesiastical Council, July 28th, 1840. The public exercises of installation were as follows: Introductory prayer, Rev. L. G. Bingham; sermon, Pres. J. H. Linsley, D. D., from I Peter II, 21; installing prayer, Rev. L. DeWitt; charge to the pastor, Rev. Francis Bartlett; right hand of fellowship, Prof. D. H. Allen; charge to the people, Rev. L. G. Bingham; concluding prayer, Rev. B. Roberts.

When Mr. Wickes entered upon this pastorate there were circumstances which rendered the place a difficult one for a young man. The College had recently been established, principally by the efforts of the members of this church, and had secured able men for the faculty, and the President, Dr. Linsley, had supplied the pulpit with great acceptance during the previous year. Most of the faculty and students were members of the congregation. In addition to this there was an element in the church which preferred the Presbyterian form of organization

and made efforts a short time before to make the church Presbyterian, and were then waiting for a favorable opportunity to withdraw and organize another church. But Mr. Wickes united all these elements and took rank as the peer of the members of the College faculty, both as a thinker and a preacher. His pastorate here continued twenty-nine years. He received into the church nearly one-third of all who have been members of it from the first. Here was the life work of Dr. Wickes, and his pastorate was the longest and most important in the history of the church. He found the church well organized, strong and influential, but it gained both in strength and influence during his pastorate. The pastorate of Dr. Wickes was marked as a period of church colonization. Only a few months previous to his installation here, twenty-six members were dismissed to organize the Harmar Congregational Church. October 21st, 1841, nine persons were dismissed for the purpose of organizing a Presbyterian church (O. S.) in Marietta. May 6th, twelve persons living in the county were dismissed to organize the Little Muskingum or Cornerville Congregational Church. January 31st, 1852, five were dismissed to organize the Congregational Church of Fearing (now the Stanleyville Church). In 1865, forty-six were dismissed to organize the Fourth Street Presbyterian Church of Marietta. (For more extended account of these churches see chapter on Colonies). The members of the Mother church rendered material aid to all these churches, especially the last. Though somewhat weakened by these removals the church continued to increase during these years. This period was also marked by Congregational organizations, in which the pastor took a leading part. From 1816 to 1834 there was, in this State, no organization to promote Congregational fellowship. All Congregational churches were either independent or connected with presbyteries. The Marietta church held on to the Congregational polity, but at the same time was friendly to Presbyterian churches. Dr. Wickes, in an anniversary sermon preached December 6th, 1846, says: "Although we have adopted Congregationalism as our form of government and been attached to it, we have built up, fostered and generously sustained Presbyterian churches in all this region of

country." After this church withdrew from presbytery in 1837 many members felt the need of congenial fellowship, and after mutual consultation, January 20th, 1841, A. T. Nye, Esq., introduced resolutions to invite other neighboring churches to unite with this church in the organization of a Consociation, or some other form of union. These resolutions were adopted and March 1st, 1841, the Washington County Consociation was organized. The name was subsequently changed to Marietta Association. The organization is now known as Marietta Conference and is the oldest Congregational Conference now existing in the State. Dr. Wickes was a leader in the deliberations of this body and the author of its Confession of Faith. In 1851, several members of the Marietta and Harmar churches felt the need of an organization between the Congregational churches of the State. After mutual consultation the matter was brought before the Consociation at a meeting held at McConnellsville, in October, 1851, the matter was fully discussed and the following resolution was adopted: "Resolved, that in the view of this Consociation it is desirable that a convention of the friends of orthodox Congregationalism in this State be called to consider and promote the interests of our churches and that a committee of five be appointed to correspond with the friends of Congregationalism, to secure this object and to appoint such time and place of meeting as may be found expedient."

Though this movement started among laymen, Dr. Wickes fell in with it and as chairman of this committee bore a leading part in its work. This committee consisted of Rev. Thomas Wickes, Rev. Wm. Wakefield, Rev. David Gould, Bro. Douglas Putnam, and Bro. A. T. Nye. This committee issued a circular letter under date of December 2nd, 1851. This letter stated the action of the Consociation and asked for an expression of opinion concerning the proposed plan. This circular was as follows:

"MARIETTA, Dec. 2nd, 1851.

At a meeting of Marietta Consociation held at McConnellsville, Oct. 28th, 1851, the following resolution was adopted:

"That in the view of this Consociation, it is desirable that a convention of the friends of Orthodox Congregationalism in this state, be called to consider and promote the interests of our churches; and that a committee of five be appointed to

correspond with the friends of Congregationalism to secure this object, and to appoint such time and place for meeting as may be found expedient."

In pursuance of the duty devolving upon us as the committee of Consociation, we transmit to you the above resolution, and solicit your interest and co-operation in the attainment of the object therein stated. We believe that the desire is extensively felt on the part of the Congregational ministers and churches of Ohio to become more intimately acquainted with each other, and to secure a closer bond of union, and that the time is come to take the necessary steps to this end. Having learned, also, through various sources, that the desire has been expressed to no inconsiderable extent on the part of the friends of Congregationalism, that a state convention should be held, we believe that we are not going in advance of, but acting in accordance with the sentiment of the churches in taking measures to the attainment of this object.

We believe, also, that such a convention will have an important influence on the future interests of Congregationalism in the state, in bringing the churches into closer sympathy and more united action, as well as leading them to value more their own simple and scriptural organization.

The month of June in the coming year would perhaps be a favorable time for the holding of said convention, and we would be glad to have it held in this city, but would cheerfully consent that it should be appointed in any more central place, and at any time, that would most generally accommodate the churches.

We earnestly solicit from you an expression of opinion on this subject, and the most suitable time and place of meeting. We request you also, that you will bring this matter before the association, if such there be, with which you are connected, or before the individual ministers, and churches around you, in order that a general interest may be awakened, and the co-operation of all secured.

If a suitable response is made by the churches to this proposal, we shall proceed at as early a day as possible to fulfill their wishes and those of the Marietta Consociation in designating the time and place for the said convention, as may be found most convenient, and give due notice of the same.

Yours most respectfully,

THOMAS WICKES,
WILLIAM WAKEFIELD,
DAVID GOULD,
DOUGLAS PUTNAM,
A. T. NYE."

The responses to this circular letter were nearly all favorable, showing that the churches of the state were ready for the movement; and the same committee issued a call for a convention to be held at Mansfield, Richland county, June 23d.

This call was as follows:

"MARIETTA, April 26th, 1852.

DEAR BRETHREN: At a meeting of the Marietta Consociation, held at McConnellsville, Oct. 28th, 1851, the question of holding a convention of the Orthodox Congregational churches of Ohio (viz., those adopting the Westminster Shorter Catechism), in order to secure a closer bond of union, become more intimately acquainted with each other's condition and wants, and consult for our general welfare, was discussed and unanimously approved, the undersigned being appointed a committee of correspondence to ascertain whether the churches generally would unite with us in the accomplishment of the proposed object. Said committee were also authorized, in case of a favorable expression of opinion from other portions of the State, to carry out the views of the Consociation and take the necessary steps to the calling of the convention. The committee have performed the duty assigned them of corresponding with the ministers and churches as above designated, so far as known to them through the state, and, having received numerous replies unanimously and cordially approving of the object, expressing the opinion that the time has come for the holding of such convention, and that it may be productive of good, we now proceed in the name of the Marietta Consociation, and in behalf of the churches of Ohio, sympathizing with them, to designate the time and place of meeting, which will be at Mansfield, Richland county, on Wednesday, the 23d day of June next at two o'clock, P. M.

As the meeting is designed to be one for mutual counsel, and more extended acquaintance, it is thought desirable that the churches should be represented by their membership. We accordingly invite a lay delegation. As this will be the first general convention of orthodox Congregationalists in the state of Ohio, we express the hope that as large a portion of the ministers and representatives of the churches as possible may be assembled on the occasion, and may the Great Head of the Church be himself present, to smile upon and direct all our counsels, and make the assembling of his people to redound to his glory, and the advancement of his own cause.

Yours in the bonds of the Gospel,

THOMAS WICKES, WILLIAM WAKEFIELD,
DAVID GOULD, DOUGLAS PUTNAM,
A. T. NYE."

This convention was held June 23–25, 1852, and consisted of seventy-three pastors and delegates, representing forty-two churches. This convention organized the Ohio State Conference, now Association, after the general plan of the State Conference of Maine. At that time the theology of Oberlin was regarded with suspicion by the churches of New England and there was considerable warmth of discussion between the Old and New School parties. Many thought it would be difficult for the Congregational churches from the various portions of the State to agree upon a doctrinal basis for the organization. The business committee was instructed to report a Confession of Faith. This committee was supposed to represent the various shades of theological belief in the different parts of the State. Prof. Henry Cowles, of Oberlin, was invited to meet with the committee for consultation, and after carefully reading the creed of the Marietta Consociation, he remarked that he could subscribe to the whole of it without mental reservation. As this creed was considered sufficiently conservative for New England Congregationalists or Western Presbyterians, it was adopted as the creed of the State Association. Thus, notwithstanding all the suspicion which had been aroused, when these brethren from different parts of the State came together and looked each other in the face, they found themselves in essential accord both in belief and in ecclesiastical practice and were happily united in their deliberations. The creed which Dr. Wickes had compiled for the Marietta Consociation is still the creed of the Ohio State Association. This church was one of the largest and most influential in the State and its pastor was a leading man. He was twice Moderator of the State Association and preached the opening sermon at its first annual meeting. Dr. Wickes was a member of the important convention held in Albany, N. Y., October 5th, 1852, and took an active part in its deliberations. The committee having this matter in charge were invited to hold this convention at Marietta, but Albany was finally chosen. Dr. Wickes also prepared for the church its present brief and comprehensive Confession of Faith as a substitute for the longer creed, introduced by Mr. Robbins. The years of this pastorate included the years of anti-slavery discussion and of the Civil

War. The church was on the border of a slave State and represented a variety of sentiments, but the preaching of Dr. Wickes gave no uncertain sound on this subject and many of his sermons were ringing indictments of time serving rulers. During the Civil War the church and congregation were well represented in the Union Army, and those who remained at home took an active interest in the prosecution of the war. Dr. Wickes was an able preacher and a diligent student of the Word. In the later years of his ministry here he became very much interested in the prophecies which related to the Second Coming of Christ and this study gave character to his preaching. He was the author of several books; one entitled "The Son of Man," was published by the American Tract Society. He also published "An Exposition of the Apocalypse," and a work entitled "The Economy of the Ages," besides several pamphlets and minor works. He took an active interest in the College and was for many years a trustee. Not less than thirteen seasons of special revival were enjoyed during his ministry, and nearly three hundred persons were added to the church on confession of faith. The work in these revivals was usually under the direction of the pastor with the assistance of the members of the College faculty and of neighboring pastors as was necessary. Of the revival in 1845 Dr. Wickes wrote: "This was a time of deep interest, when God was in the midst of us in very deed, searching and sanctifying his own people, and gathering in many from the world. In the College the revival was marked with great power, all of the students excepting two or three being hopefully converted. The piety of the church was, as we have reason to believe, really and permanently advanced."

This pastorate occurred at a time when the churches were beginning to pay more attention to the conversion of the young, and to this work Dr. Wickes paid special attention. In a semi-centennial discourse preached in 1846, he said: "The church is now beginning to imitate its Divine Master in taking the children in its arms and blessing them. This happy change in this church commenced with the revival of 1820. God then began in this community to convert our young men and women and from that time he has been going on with the

blessed work of saving our children." This work has continued. Previous to 1820 there were only one or two members who had not reached middle life, and when a young lady united with the church it was regarded so unusual an occurrence that it caused general remark. Now a great majority of those who unite with this, as with other churches, do so before they have reached the age of twenty years.

The following facts respecting revivals are found in the diary of Dr. Wickes: "The church usually held extra meetings during the winter. In 1853 there were several weeks of daily prayer service and preaching."

In February, 1854, he opposed the plan of his advisors for extra meetings, believing the state of his congregation called for different methods, preached sermons prepared with great care on the Sabbath, and made special care to note those interested that he might speak with them in private. "After a few weeks inquiry meetings were held Saturday evening and on Tuesday evening a circle of prayer and conversation for those interested. The result was twenty-one conversions. In 1856 began with extra prayer meetings in January and the second week in February with preaching each evening. In the latter part of the month meetings mostly for conference and prayer. Of seventy-five or eighty inquirers, fifty united with the church.

April, 1858. Union prayer meetings held in the Methodist church 7:30 A. M.; afterwards 7:30 P. M. Much interest; no conversions.

January, 1860. Meetings every evening for two and a half weeks.

July, 1860. Series of meetings at Geo. Maxwell's school, with fifteen or more inquirers.

1861. No extra services; special interest in young people's meeting Sunday afternoon. Inquiry meetings at the parsonage, work quiet and steady, with fifty conversions; striking feature, nearly all interested were brought to Christ."

In January, 1869, after having resolved to resign and receiving assurance of a call from Jamestown, N. Y., he secured the cooperation of the Presbyterian and Baptist churches in the evangelistic services of Rev. John Avery, of Cleveland, Ohio, which

resulted in fifty accessions to the church, forty-four on confession of faith.

This record is an eloquent testimony to Dr. Wickes' faithfulness in pastoral work.

(For improvements in the house of worship during Mr. Wickes' pastorate, see history of the first religious society.)

After an eventful pastorate of twenty-nine years he was dismissed at his own request March 18, 1869. Soon after he was settled as pastor of the Congregational church of Jamestown, New York, but on account of failing health, he was obliged to resign the work within a year, and November 10, 1870, he was called to his reward. His remains were buried in Mound Cemetery among the people for whom he had given his life work. The Marietta Register of November 17, 1870, contains the following notice of the funeral service: "The funeral of Rev. Thomas Wickes, D. D., at the Congregational church, last Sunday afternoon, was attended by an immense audience, perhaps the largest ever assembled at a church in Marietta. It was in the house of worship where he, whose body now lay in death, had preached for twenty-nine years, closing his labors with his farewell sermon April 4, 1869, now less than twenty months ago. We printed on that occasion, 'The old church was crowded as it has been but few times in its history of sixty years. Dr. Wickes spoke in a quiet tone, very clear, and every word was heard distinctly. The attention given was extraordinary.' The people then by their large assemblage testified their respect for the faithful worker in Christ's vineyard when living. Last Sunday a much larger number assembled to pay their regard to the dead. The building, large as it is, when we came to it ten minutes before the time set for the service to commence, was already crowded, in the body of the church, all around the gallery, the stairs, in the aisles, and vestibule, and many remained outside. The standing room was occupied except in front of the pulpit. * * * It was all in all a fitting testimony to the long and valued services of the departed."

In the same paper, Pres. I. W. Andrews, D. D., wrote as follows: "A great audience was gathered at the Congregational church in Marietta on the afternoon of the Sabbath, November

13th, to attend the funeral service of the Rev. Thomas Wickes. It was fitting that one who had ministered at the altar of that church for nearly thirty years should be carried from it to his last resting place. * * * * He came to Marietta in March, 1840. After supplying the pulpit of the Congregational church for a few Sabbaths, he was invited to become the pastor of the church and society, and was installed in July of that year. In April, 1869, he tendered his resignation of his charge after a long and successful pastorate of about twenty-nine years. He died on the tenth of November, 1870, at the residence of his brother, Stephen Wickes, M. D., at Orange, N. J., after a brief illness. Thus has passed away a most excellent and useful minister of Christ. No one but a man of ability could have maintained himself so long as pastor of such a church. His influence was great, not only in the immediate region, but with all churches of the denomination in the state. He was active in the formation both of the Marietta Congregational Conference and of the State Conference; of the latter body he was chosen moderator in 1853, and again in 1860. No Congregational minister has been more influential, and no one has been more remembered, and his memory will be cherished by multitudes whose acquaintance with him was slight as well as by those whose privilege it was to sit under his ministration. In 1849 he was elected a trustee of Marietta College, which office he continued to hold during his life. The degree of Doctor of Divinity was conferred upon him by Wabash College some seven or eight years since (1864.) Prominent among his traits of character were simplicity and conscientiousness.

He was removed as much as any one could be from anything like policy. Direct, frank and transparent himself, it was difficult for him to bring himself to distrust others. His sincerity no man called in question. All who knew him believed him to be a true Christian. However any might differ from him in doctrine they never doubted his piety. All who were present at the installation of Dr. Wickes in July, 1840, will remember the touching and beautiful words addressed to the young pastor by Prof. Allen (then of Marietta College, afterwards of Lane Seminary,) as he gave him the right hand of fellowship. At that

time Prof. Allen doubtless expected to spend his life in Marietta, but God appointed him to another work. Now after thirty years passed in different fields of labor, these Christian brothers have been re-united, their call to their final home having come to them almost at the same time. Two good men have finished their work together, different in some attributes of character, they were both earnest, true, godly, successful men."

Dr. Wickes was twice married; November 17th, 1838, he was married to Mary Antoinette, daughter of Rev. Alexander Gunn, D. D., of New York. She died at Marietta, May 20th, 1849. Of this marriage the following children are still living: Sarah Eliza, unmarried; Harriet Frances, wife of Charles H. Nye, Esq., of Canton, Ohio; and Rev. Thomas Alexander Wickes, of Helena, Mont. He afterwards married Lydia Frances, daughter of William Rockwell, of New York, who is still living, as are also their children, Mary Hopkins, William Rockwell and Caroline Hubbell.

The memory of Dr. Wickes is still tenderly cherished by hundreds who knew him as their pastor. A large number of the students of Marietta College came under his influence and many commenced a Cristian life and devoted themselves to the work of the ministry through his teaching.

CHAPTER V.

1869—1883.

THE PASTORATE OF REV. THERON H. HAWKS, D. D.

March 8th, 1869, after the resignation of Dr. Thomas Wickes, the church appointed a committee to secure a pastor, consisting of Pres. I. W. Andrews, Wm. R. Putnam and John Newton, to whom were added in behalf of the Society, Beman Gates, J. B. Hovey and C. K. Leonard. After correspondence and deliberation this committee recommended that Rev. Theron H. Hawks, D. D., of Cleveland, Ohio, be invited to preach as a candidate. They also reported that they had taken no steps to consider the claims of any other person.

Dr. Hawks preached here April 18th and 25th and May 3rd. The result was that without considering or hearing any other candidate, the church and Society on May 17th extended a unanimous call to Dr. Hawks to become their pastor. The letters that passed between the church and Dr. Hawks were as follows:

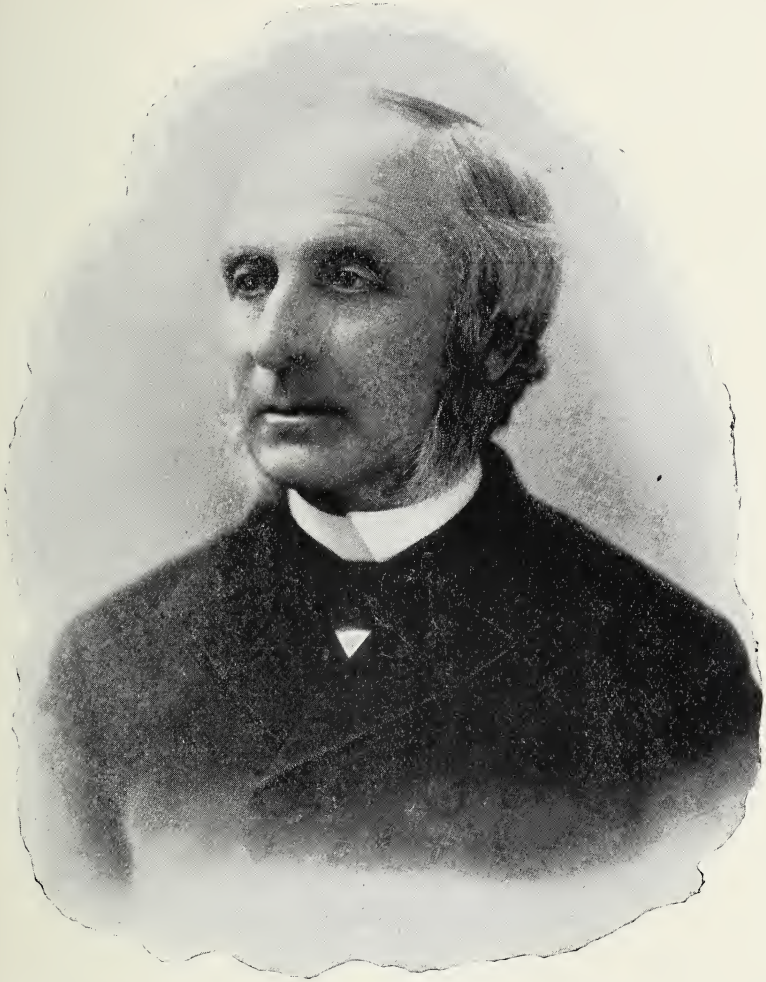
"MARIETTA, OHIO, May 21st, 1869.

Rev. Theron H. Hawks, D. D.,

DEAR SIR: In transmitting to you the invitation from our church and Society, we cannot refrain from expressing our most earnest hope that in the entire unanimity with which this call has been made and in the readiness with which the Society has taken upon itself largely increased pecuniary obligation, you will see clear indications that you have been called by the Great Head of the church to this field of labor. Praying that God may direct you in your decision and that His blessing may ever abide with you, we are,

Most sincerely yours,

ISRAEL W. ANDREWS,
W. R. PUTNAM,
JOHN NEWTON,
BEMAN GATES,
JAMES B. HOVEY,
CHAS. K. LEONARD."



Rev. Theron H. Hawks, D. D.

Reply:

"ORANGE, N. J., May 27th, 1869.

DEAR BRETHREN: The action of the Congregational church and Society in Marietta, by which they invite me to become their pastor and which you have transmitted, has been received. I desire to acknowledge gratefully this expression of their confidence. It has been my prayer that the Lord might make known his will in regard to the field of my labors in the ministry and this I think is his answer.

The steps by which the call has been reached, the unanimity with which it has been issued, and the good will which I am sure accompanies it, with other reasons that need not here be mentioned, have wrought the conviction that I am not at liberty to decline it. I do therefore accept it, praying that God will manifest his approval of the act by the bestowment of abundant grace upon us all, that through our instrumentality the cause of Christ may receive great advancement. With sincere esteem,

Yours in Christian bonds,

T. H. HAWKS.

To Israel W. Andrews, John Newton, William R. Putnam, Beman Gates, J. B. Hovey, C. K. Leonard, Committee of Church and Society."

Rev. Theron Holbrook Hawks was born at Charlemont, Franklin county, Massachusetts, October 24th, 1821. He was the son of Calvin B. and Cordelia B. Hawks. He graduated at Williams College in 1844 and at Union Theological Seminary in 1851. He spent several years as a teacher, three of which were in Union Theological Seminary. He was ordained March 5th, 1855, at West Springfield, Mass., where he was pastor from 1855 to 1861, and of the Second Presbyterian Church at Cleveland, Ohio, from 1861 to 1868. He received the honorary D. D. from Williams College in 1864. The council of installation was held October 11th, 1869. The public exercises of that interesting occasion were as follows:

Sermon, Rev. Samuel Wolcott, D. D.

Installing Prayer, Rev. C. N. Ransom.

Charge to the Pastor, Rev. William Wakefield.

Right Hand of Fellowship, Pres. I. W. Andrews, D. D.

Charge to the People, Rev. J. A. Bates.

Concluding Prayer, Rev. William Addy.

Dr. Wolcott's sermon was from I Thess. 1, 5, "For our Gospel

came not unto us in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake."

The following original hymn was written for the occasion by Dr. Wolcott:

"Joyful in Thy courts we stand,
Thankful for Thine open hand;
Take we now Thy loving gift,
And to Thee our voices lift.

To our waiting souls draw nigh,
Consecrate this tender tie,
Gird our pastor with Thy might,
Count him faithful in Thy sight.

Through him cheer the fainting heart,
To the feeble strength impart,
Soothe the sorrowing, guide the meek
To the contrite comfort speak.

In the pastures of Thy flock,
And beside the shadowing rock,
Let Thy sheep and lambs be fed,
And to grateful shelter led.

Gather wanderers to Thy fold,
Sweet communion with us hold;
Bring us all Thy face to see—
Pastor, people, one in Thee."

When Dr. Hawks entered upon his work here he found the church strong and well organized, but he was able to strengthen the organization in some respects, and lead in some new lines of work. He was a pastor of ripe experience, and one of the leading divines of the state. He was Moderator of the Ohio State Association in 1870, and preached the annual sermon before that body in 1871. The church had given regularly and generously to benevolence from the first, but this was a time when woman's work began to be emphasized, and in 1870 a branch of the Woman's Board of the Interior was organized; in 1877, a Young Woman's Missionary Society, and in 1882, a Children's Missionary Society, all of which have since been effective and active. The coming of Dr. Hawks also gave a new im-

pulse to home missionary work, both in the church, and in Marietta Conference. In 1869 the Marietta Conference Home Missionary Society was organized. The contributions to home missions were largely increased, two or three missionaries were sustained within the bounds of the conference, and the small churches much encouraged. The receipts of this society averaged about $1000 a year. The success of this local society was an incentive to the state to attempt self-support of home missions, and after the organization of the Ohio Home Missionary Society in 1872, this local society was merged into it.

In 1872, a Sunday School was opened on Post Street, and a building erected in which the school and other services were held for about ten years, resulting in much good, and a number were converted, and added to this and other churches. In 1876, another school was established in the part of the city called Texas, which was sustained for several years. During the winter of 1878, this church united with others in the city in a series of revival meetings under the lead of Rev. E. P. Hammond. As a result, eighty-seven persons were added to the church on confession of faith at the communion season in April of that year. Although this was the only "great revival" during the pastorate of Dr. Hawks, there was a constant growth. The church received additions, especially from the Sunday School, every year, and nearly every communion, and among these were many very valuable accessions, The number received during these fourteen years, was 318, or an annual average of nearly 23. The benevolent contributions during these years were well sustained, and considerable donation was made to Marietta College. A parsonage was purchased in 1874 for $8000, and repairs were made on the church and chapel in 1880, costing $1185. The amount raised by the church and society during these years, for all objects, was $77,532, an annual average of $5,520. In 1882, important action was taken providing for a list of permanent absentees, on which are put the names of such members of the church as have been long absent without reporting. While these are retained upon the list, and may receive letters upon giving a satisfactory account of themselves, they do not appear on the roll of the church.

Dr. Hawks was a man of superior social qualities, and endeared himself not only to his own congregation, but to all who knew him. He and his family did a great deal for the poor of the city.

A peculiarity of this period in the history of the church, which may properly be mentioned here, was the death of a number of aged men, who had long been prominent in the church and community.

Bro. Daniel P. Bosworth died June 9, 1869, aged 69 years. Mr. Bosworth was a prominent business man, and a generous supporter of the church of which he was a member for forty years, for four or five years superintendent of the Sunday School, and for three years church clerk.

November 10, 1870, Dr. Hawks was called to officiate at the funeral of his predecessor, the Rev. Thomas Wickes, D. D., whose remains were brought here for burial.

Dea. Dennis Adams died April 2, 1873, aged 80 years. Mr. Adams was a member of the church nearly forty years. He was a deacon for eighteen years, and a deacon emeritus for the last five years of his life. He was a man of very strong religious convictions, and of sterling Christian character. During the early years of Marietta College, when manual labor was practiced by the students, Mr. Adams superintended the mechanical department, and his influence over the students was always good. He was also a wise counselor in the affairs of the church. Pres. I. W. Andrews said of him that "He had a remarkably clear conception of what was best to be done in the circumstances and exigencies of life, especially was this true in all matters relating to the church and its work. We all know how highly favored this church has been in its officers for the last thirty or forty years, and it is doing no injustice to the others to say that the counsels of none were regarded with more respect and deference than his."

His pastor said of him, "He was a diligent, thoughtful student of God's word, and such were his attainments in the knowledge of the truth that the oldest and most mature Christians were glad to be taught by him."

Bro. Weston Thomas died April 10, 1878, aged eighty-seven

years. Though not an officer of the church, he was for forty years a valued member and generous supporter.

Dea. Samuel Shipman died May 9, 1880, aged seventy-three years. Mr. Shipman was for many years a leading merchant, and an enterprising citizen. He was elected deacon of the church in 1842, and held that office continually until his death. He was also for many years treasurer of the church, and for two or three years superintendent of the Sunday School. He was a friend and benefactor of Marietta College, of which he was treasurer from 1855 to 1867, and a trustee from 1857 to his death, a period of twenty-one years. The following action was taken by the church after his death:

"*Resolved,* First, That in the life of Dea. Shipman as a member of this church, extending over a period of more than half a century, we recognize the power of the principles of the Gospel of Christ to sustain, to brighten, and to exalt personal character.

Second, That during his thirty-eight years term of the office of deacon, he gave largely his best service to the church, discharging, with eminent ability, the official duties assigned him by the church and the society. He won the love and confidence of his brethren, and of his pastor, and did noble work in the service of the Master.

Third, That now that he has passed away from mortal vision, we feel assured that in tender love for his faithful follower, the Divine Master has called him to higher and nobler service in the church triumphant above."

Bro. Ichabod Nye died June 24th, 1880, aged seventy-three years. Mr. Nye was a prominent business man and an esteemed member of the church for thirty-five years.

Deacon William Rufus Putnam died May 1st, 1881, aged fifty-nine years. Deacon Putnam was a native of Marietta and a grandson of Gen. Rufus Putnam, the leader of the Marietta colony, (1788.) He was held in very high esteem both as a citizen and as a Christian. He was Associate Judge of Washington county, and during the Civil War commandant of the military post at Marietta, with the rank of Colonel. He was deacon of the church from 1869 to his death, and a trustee of Marietta College for thirty-two years, and left to the College the principal part of his estate, or about thirty-five thousand dollars.

Deacon Anselm Tupper Nye died October 5th, 1881, aged

eighty-four years. Mr. Nye was a grandson of Gen. Benjamin Tupper, one of the founders of the Ohio Company. He was also a prominent business man of Marietta for many years and a member of the church forty-eight years. He was elected deacon in 1834 and held the office continuously for forty-four years, and was deacon emeritus for the last three years of his life. He was superintendent of the Sunday School for twenty-four years and church clerk twenty-eight years. He prepared a considerable amount of historical matter, which has been of great service to the compiler of this work. A paper prepared by him and read before Marietta Conference in 1876 is printed among the papers of the Ohio Church History Society (1892.) He inaugurated the movement which resulted in the organization of the Marietta Consociation (now Marietta Conference) in 1841, and was also one of the leaders in calling the convention in 1852, which organized the Ohio State Association. He was one of the founders of Marietta College and a contributor to its funds; he was one of the original trustees and held that office until his death, a period of forty-six years.

Deacon John M. Eells died January 1st, 1882, aged seventy years. Mr. Eells was connected with the Marietta Chair Company, an active business man. He was a member of this church for twenty-seven years and a deacon nine years. He was a consistent Christian, a safe adviser, and esteemed by all who knew him.

Col. John Mills died March 14th, 1882, aged eighty-seven years. Col. Mills was a native of Marietta, and from his arrival at maturity was intimately connected with the business interests of the city, as a merchant, manufacturer and banker. A contemporary says of him, "Scarcely a business enterprise during fifty years of his life was undertaken without his counsel or association in some way." He was one who always devised liberal things for the church, of which he was a member for nearly fifty years. He was one of the founders of Marietta College, its treasurer from 1833 until 1850, and a trustee for forty-seven years.

Prof. George R. Rosseter died July 27th, 1882, aged fifty-eight years. Prof. Rosseter entered Marietta College in 1839 and

about the same time united with this church. He was a deacon for seventeen years, clerk for fourteen years and superintendent of the Sunday School for two or three years; also for many years a very successful Bible class teacher. He was instructor in the Academy and College for twenty-two years and one of the most successful in impressing young men. An obituary notice in the Marietta *Register* of August 3rd, 1882, says of him: "As a citizen he was loyal, as a Christian above reproach, as a neighbor kind and forbearing, as a friend near as a brother, as a husband and father more than words can tell. In his death every man has lost a friend, and both the College and community one of those they least could spare." The citizens and returning alumni of the College to this day speak of these we have mentioned as a remarkable company of men,—men who were pillars in the church and the stay of the pastor. Others have arisen to fill their places, but the memory of these men lingers as a fragrance in the community and the church.

January 31st, 1883, after a pastorate of nearly fourteen years, Dr. Hawks presented his resignation as pastor of the church, giving as a reason the need of prolonged rest. The church requested him to withdraw his resignation and offered him a leave of absence for six months, but he did not think it expedient to accept their generous offer and the resignation was very reluctantly accepted, and he was formally dismissed by Council, March 22nd, 1883. The Council unanimously adopted the following minute:

"*Resolved,* That in coming to this result the Council express their deep sympathy with the church thus deprived of their faithful pastor, whose long and tender relations are thus sundered.

The Council are also able to declare with great satisfaction that they have found nothing in their investigation of the causes which have led to this dismission to impair their confidence in the Christian and ministerial character of the retiring pastor, whom accordingly they heartily commend to the confidence of the churches, as in their judgment an able, faithful and useful minister of the Lord Jesus Christ, whose life has been most exemplary, and whose influence for good in the community and in the conference of Congregational churches will long be remembered with affectionate gratitude, and who carries

with him their warmest sympathy and earnest prayer for his future prosperity in the work of the Lord wherever Providence may assign his labors."

On the same day with this dismissal of Dr. Hawks, another Council met in the same place and was composed of the same individuals, with a few others. This Council examined, approved and ordained to the work of a foreign missionary under the A. B. C. F. M., Mr. Winthrop B. Hawks, eldest son of Dr. Hawks.

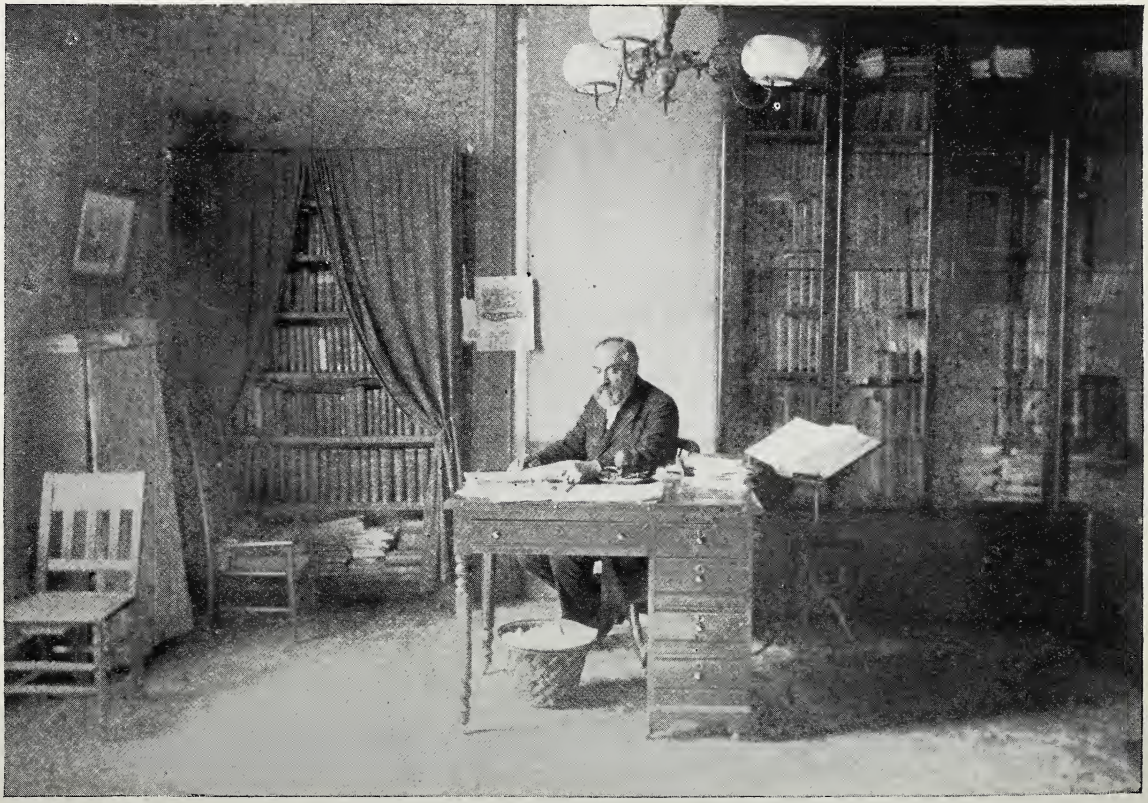
Mr. Winthrop Hawks was a young man of great promise, but man's ways are not always God's ways, and failing health prevented him from carrying out his chosen plans. After a brave struggle with disease, Rev. W. B. Hawks died at Colorado Springs, Col., March 24th, 1885. This church spread upon its records the following minute, prepared by Pres. I. W. Andrews:

"We have heard with much sorrow of the decease of our young brother, Winthrop B. Hawks, a member of this church, and eldest son of our late pastor, Rev. Theron H. Hawks, a graduate of Marietta College and the Theological Seminary at New Haven. He was well prepared for a life of eminent usefulness, but God has ordained otherwise, and our brother has been called to his heavenly home, just as he was entering upon his active work.

"We tender to Dr. Hawks and his family our deepest sympathy in this their bereavement, remembering gratefully the blessed words of consolation that fell so gently and lovingly from his lips, 'when death has entered our households, and the places of our dear ones have been made vacant.' "

After his dismissal from this church, Dr. and Mrs. Hawks spent several months in Europe. Since their return they have resided in Springfield, Massachusetts.

In 1884, Dr. Hawks occupied the position of instructor in Church History in Hartford Theological Seminary, and since January, 1885, has been instructor in Bible History, Exegesis, and Church History in the School for Christian Workers, at Springfield, Massachusetts.



PASTOR'S STUDY.

CHAPTER VI.

1883—1896.

PASTORATE OF REV. C. E. DICKINSON, D. D.

Rev. Cornelius Evarts Dickinson, son of Deacon Aaron and Sarah (Miller) Dickinson, was born at Heath, Franklin county, Mass., April 23d, 1835. He graduated from Amherst College in 1860 and from Chicago Theological Seminary in 1863. He was pastor at Oak Park, Ills., (where he organized the church) from 1862 to 1867, and at Elgin, Ills., from 1867 to 1882. He spent five months in travel for his health and during the autumn and winter of 1882-3 did some missionary work in Chicago.

After the dismissal of Dr. Hawks, this church heard no candidate until April 15th, 1883, when by invitation Mr. Dickinson preached for them, and also the two following Sundays. As a result he received a unanimous call to become pastor. The letter extending the call was as follows:

"MARIETTA, O., May 5th, 1883.

DEAR SIR: At a meeting of the Congregational church of this place on Monday evening, April 30th, it was resolved without dissent that a call be extended to Rev. Cornelius E. Dickinson, of Elgin, Ills., to become the pastor and teacher of this church and Society. Messrs. I. W. Andrews, Henry Rodick and Howard Stanley were appointed a committee to act with a committee of the Society, should that body concur in this call, to communicate this action to Mr. Dickinson.

At a meeting of the First Religious Society of Marietta, held May 4th, it was resolved without dissent to concur with the church in extending a call to Rev. Cornelius E. Dickinson, of Elgin, Ills., to become the pastor and teacher of this church and Society. It was resolved further that the salary be $1,500 per annum, with the use of the parsonage, and that the same vacation be given as was given to the former pastor. Messrs.

Beman Gates, S. L. Grosvenor and William G. Way were appointed a committee to act with the committee of the church in communicating this call to Mr. Dickinson.

The undersigned take pleasure in communicating to you this action of the church and Society and express their confident hope in view of the unanimity with which the call has been made, and the fact that the congregation has heard no other person with a view to settlement, that you will return a favorable response.

Very truly yours,

I. W. Andrews,
Henry Rodick,
H. W. Stanley,
} Committee of the Church.

Beman Gates,
S. L. Grosvenor,
W. G. Way,
} Committee of the Society."

The answer to this letter was as follows:

"Elgin, Ills., May 7th, 1883.

Dear Brethren: Your favor, communicating to me a call to become pastor of the Congregational Church and Society of Marietta, Ohio, is received. I am very grateful for the unanimity of action on the part of both church and Society, and after prayerful consideration have decided to accept the call upon the conditions specified. In making this decision I have been influenced not only by what seems to be the leadings of Providence, but also by the great interest I have come to feel in your people and in the church as a most important field for Christian labor. Though conscious of my own insufficiency for the position to which you have called me, I shall go to work *with* you in the confident expectation that the Master whom we serve will bless our mutual efforts. I now expect to be in Marietta with my family in season to occupy the pulpit on Sunday, May 20th. Fraternally yours,

Cornelius E. Dickinson."

The church was harmonious, well organized and cordial in welcome of the new pastor. The only new organization needed was a Young Peoples' Society of Christian Endeavor, which was formed three years later, but it had for its foundation a young people's prayer meeting, which had been well sustained for several years. During the years which followed, the church enjoyed a reasonable degree of prosperity. Some special revival efforts were made each year either by a series of meetings, or by making the Sunday evening service evangelistic. As a result

there were several seasons of refreshing, and additions were made to the church each year. Some of these are among the most active and faithful members. In the spring of 1891, this church, in connection with other churches of the city, enjoyed a season of revival under the lead of the evangelist, Rev. B. Fay Mills. After ten days of union services, the pastor conducted services in the church for three weeks with gratifying results; 86 were added to the church at this time. The total additions during thirteen years, were 283, and the net increase in membership about thirty per cent. There was also a good degree of prosperity in the material affairs of the church. The total benevolent contributions were about $12,000, or a little more than $900 per year. The amount raised for current expenses, repairs and improvements, was about $36,500. Add to this, $8,000 paid by the members of the church and society to Marietta College for the erection of Andrew's Hall, we have a total of $56,500, an annual average of nearly $4,350. In 1889, an organ was purchased, and the church enlarged, so as to place the organ and choir behind the pulpit. In 1892, the chapel was rebuilt, and enlarged at a cost of$2,000, making convenient and commodious Sunday School rooms. Other improvements were made on the church and parsonage as they were needed. It was the aim of the pastor during all these years to lead the church in aggressive Christian work. The marching orders which Christ gave to his church, "Go ye into all the world, and preach the gospel to the whole creation," were not intened to be applied alone to foreign missionary contributions, but as truly refer to the duty of evangelizing the community in which we live. We may send our money to do missionary work abroad, but we should give individual labor at home. Some of the members of the church proved to be efficient helpers in church work. During the heated term for several summers, out door services were held in Camp Tupper in the north part of the city, and in a grove in the east part of the city. These services were well attended, and reached some who were not regular churchgoers. During the winter of 1888-9, Miss Nettie M. Barker was employed for several months as a church visitor. She labored faithfully in neglected portions of the city, visiting and minis-

tering to those in need. A room was secured on lower Front Street, where services were held Sunday afternoons, and Thursday evenings; and a sewing school for girls Saturday afternoons. In connection with this work, and during the following years, religious papers were circulated among the destitute, and cottage prayer meetings held with good results.

In the summer of 1893, several members of the Christian Endeavor Society secured a room in the north end of the city, corner Eighth and Warren streets, and organized a Bible school. This proved to be a part of the city where such work was needed, and the school flourished for a time, and frequent evening services were held. It was difficult to secure a room suited to the work, and a majority of the church took very little interest in it; and after a little more than two years, the school was reluctantly abandoned.

During nearly the whole of this pastorate, occasional services were held during the summer months in the Putnam school house near Devol's Dam. Several members of the church have rendered efficient aid in this work. The people in this neighborhood have sustained a flourishing Bible school, and since January, 1896, a very interesting Christian Endeavor prayer meeting. In the Rainbow school house a Bible school and Christian Endeavor Society were sustained for several years, mostly by members of this church. For a portion of the time, preaching services were held every alternate week. A branch church was organized there June 14, 1896, and the people are expecting soon to build a chapel.

In the summer of 1893, two members of this church organized a Bible school at Unionville school house. The school prospered from the start under the lead of the brethren, R. G. Berry, and Paul T. Barth. The following winter a series of meetings were held resulting in several hopeful conversions, and the organization of a Young Peoples' Society of Christian Endeavor. The people were moved to "arise and build." As a result, with a little aid from friends in the city, a neat edifice, Trinity Chapel, was erected at a cost of about $800. In this chapel are held each Sunday, a Bible school averaging about 65, and a Christian Endeavor prayer meeting with occasional preaching.

Pres. I. W. Andrews, D. D., LL. D.

In addition to the enterprises mentioned, the church made itself useful to several neighboring churches, either by assisting in special meetings, or in granting financial aid.

The death list during these years includes many beloved members of the church, a few of whom should receive special mention.

President Israel Ward Andrews, D. D., LL. D., died April 18, 1888. President Andrews was born at Danbury, Conn., January 3, 1815. He was educated at Amherst and Williams Colleges, graduating from the latter institution in 1837. The following year he came to Marietta, and was connected with Marietta College for 50 years, for 30 years its honored President. He was a ripe scholar, and enjoyed a national reputation as an educator and author. He was a very useful member of this church for half a century, always devoted to its interests, and intimately connected with the Christian work of the community. He was for many years a Corporate member of the American Board, and preached the sermon at the annual meeting at Chicago in 1875.

He was a member of the committee appointed by the National Council in 1880 to prepare a statement of doctrine. Hon. Wm. P. Cutler, a life long friend, wrote of Dr. Andrews: "If duty called him to any place, he filled it, filled it completely. The appellation *thorough* bestowed upon one of England's greatest statesmen was a characteristic of Dr. Andrews. He was thorough in personal attainments, both mental and moral; he was thorough in the discharge of official duties; thorough in dealing with all social problems; thorough in business relations; thorough in historical investigations; a thorough patriot and Christian gentleman, and as modest and unassuming as he was thorough. 'Know ye not that there is a prince and a great man fallen this day in Israel?' Such a life never dies, it lives on. It may be rounded up like a shock of corn fully ripe, and be gathered into God's granary, but the riches of past service, of deeds well done, come back to us from the tomb and will travel on in a widening sphere of influence through coming ages."

Prof. Oscar Howard Mitchell died March 29th, 1889. Prof. Mitchell was a graduate of Marietta College in 1875. He took a post graduate course at Johns Hopkins University, securing the degree of Ph. D. He was a man of rare promise as scholar

and teacher, and always maintained a consistent Christian character; and was devoted to the interests of the church. His death was a great loss both to the college and the church, but for such we are confident God has a wider sphere of service in the beyond.

Asa B. Waters died Feb. 14th, 1886. At the time of his death, the senior Deacon of the church. A wise counselor, esteemed by all who knew him.

Deacon John Newton died July 18th, 1886. A man of wide influence, a pillar in the church. Always ready for every good work.

Mrs. Caroline W. Barnes died Nov. 3d, 1889. She was for more than 50 years the faithful helper of her husband, Rev. Jeremiah R. Barnes. Much of this time their work was that of pioneer home missionaries. She was a devoted Christian woman, faithful in every good work.

Mrs, Jane S. Preston died Oct. 1, 1890. Mrs. Preston shared with her husband, Rev. Ira M. Preston, in seventeen years of arduous missionary labor in the Gaboon Mission in Western Africa, and returned home with broken health. She was greatly interested in missionary work, and was for several years the President of the Ladies Missionary Society of this church. Though for many years an invalid, her "shut in" life was a benediction to all who knew her.

The church also lost during this period, the widows of three former pillars of the church: Mrs. Deacon Samuel Shipman, Mrs. Deacon Anselm T. Nye, and Mrs. Col. John Mills. These beloved mothers in our Israel are not, for God took them, but the fragrance of their lives, as of many other dear departed ones, still lingers in the church and community.

May 12-14, 1896, the Ohio State Association, and the Ohio Church History Society, held a joint meeting with this church, commemorative of a century of Congregationalism west of the Alleghany Mountains, which commenced with the organization of this church. This was a meeting of great interest at which nine important historical papers were presented. These papers have been published as the seventh volume of the Ohio Church History Society's papers, and are a valuable contribu-

tion to our Congregational literature. Mr. Dickinson prepared the paper on the early history of Congregationalism in Ohio.

At the close of the communion service on Sunday, June 7, 1896, the pastor read the following communication:

To the Members of the First Church and Society in Marietta:

Dear Brethren and Sisters: Thirteen years ago, at the earnest and unanimous request of both organizations, I became pastor of this church and Society, and since that time I have endeavored, to the best of my ability, to fulfil the duties of that office. I most sincerely regret my short comings, and wish I had done better. During these years the church has done efficient work, and the membership has considerably increased. In this age when so much nervous energy is required to perform the duties of a large parish, it is not usually well for a man to remain pastor of as important a church as this, more than ten or twelve years. I have for some time felt that it would be an advantage to myself, and perhaps not a great disadvantage to the church to have a change in the pastorate.

The reason I have not presented this matter to the church before, is that I was so intimately connected with the preliminary arrangements for the important meeting of our State Association held here this spring. My work in that connection is now completed.

Another reason why I have been more willing to move in this matter is that many members of the church have been unwilling to encourage the aggressive work, which, by the Saviour's commission, belongs to every church; and especially as it seems to me, in God's providence, to this.

For the reasons just stated, which I hope you may consider valid, I hereby resign the pastorate of this church to take effect Aug. 1st, inst.

Wishing you grace, mercy, and peace, and much greater prosperity in the future than in the past, I am

Fraternally Yours,

C. E. Dickinson.

At a subsequent meeting, called for the purpose, both the church and Society voted to accept the resignation, subject to the action of a council. This council was called and met in the chapel July 28th. After organization the council heard the letter of resignation and statements from the pastor and clerk of the church. They then uanimously passed the following

"*Resolutions.* I. That inasmuch as the action toward dissolv-

ing the pastoral relation has been taken with due deliberation, we concur therein.

II. That whereas Dr. Dickinson has for thirteen years been unwearied in his labors for the kingdom of Christ, not only in connection with the First church, but also in the other churches of this vicinity, we hereby express our sense of loss in his departure, and we cordially commend him to any church desiring nis services, as an able, faithful, and successful servant of the Lord Jesus Christ.

III. We further specially note with commendation his valuable service to the churches in historical research.

IV. Furthermore, in view of his unselfish devotion to the interests of the church, we suggest that the church should treat him with due generosity in respect to the further use of the parsonage, and in all other ways.

V. That we trust the church will take immediate steps to procure another pastor, who will lead them in aggressive work for the Master.

The following is the action of the church with reference to pastor's resignation:

It having seemed wise and best to our pastor to sever the ties which for a number of years have bound us together in the work of the church, and the service of the Master.

We desire to express

First. Our full appreciation of the earnest, devoted, and self-sacrificing work of the retiring pastor, Rev. C. E. Dickinson, D. D., who has "endured hardness as a good soldier of Jesus Christ," always at the front, ever ready to lead the way in "every good word or work," he has been a constant invitation to higher, and better things in Christian service, in loving ministry, in spiritual attainment.

Second. We desire heartily to express our appreciation of a pulpit service, which has fulfilled Paul's injunction to Timothy, "Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine," pointing those who had named the name of Christ to lofty ideals, to consecrated service; those who had not accepted the Saviour, to his finished work, the precious salvation purchased at such infinite cost. A pulpit service in which he has not forgotten the Master's command to 'feed my lambs.'

Third. We remember gratefully his large hearted, loving interest in the varying experience of his people, ready to rejoice when they rejoiced, to weep with them when they wept. Kind and tender will be the memories of this loving service in all the changing paths in which this people have been called to walk,

He has lead them to Christ, the Saviour of men; he has married them, baptized their children, buried their dead, and will be long associated in memory, tenderly, and lovingly with the heart experiences of this people; and as is justly her due, we desire to include in our kindly thought and remembrance, the faithful wife, who has so loyally, and helpfully stood by her husband's side during his pastorate.

Fourth. For him and his family we have only the kindest words, and the pleasantest memories. We shall earnestly pray that the Divine Shepherd will graciously lead him and his, not alone into "green pastures, and beside still waters," but also into a large field of service, to which we would most heartily commend him, and for which we believe he is abundantly qualified, with ripened powers, and rich spiritual endowment, to do a great work for the Master and his church.

At a meeting of the First Congregational Church, held July 29, 1896, the foregoing was unanimously adopted as the expression of the church, and it was voted that a copy be sent to the retiring pastor, and another be spread upon the church records.

JOHN KAISER, Clerk.

Marietta, Ohio, July 30, 1896.

CHAPTER VII.

AN ACCOUNT OF THE COLONIES FROM THE FIRST CHURCH OF MARIETTA.

When this church was organized in 1796, the members resided not only in Marietta, but in the surrounding settlements, and of the four original deacons, one resided at Marietta, one at Waterford, one at Belpre, and one at Vienna, Va.

Pastor Story so divided his labors that he preached three Sundays out of five at Marietta, and the other two at Waterford and Belpre. Communion seasons were held and members received at each of these places. On Sundays when the pastor could not be present, Col. Ebenezer Battelle was accustomed to read a sermon at Belpre, and Maj. Dean Tyler at Waterford. Both of these gentlemen had received a liberal education. Mr. Story also had occasional services at Vienna, Va., and other central points.

WATERFORD.

Fourteen of the early members of this church resided at Waterford, and as early as 1805, Rev. Jacob Lindley, a Presbyterian clergyman, was settled there in the ministry. He almost immediately introduced Presbyterian methods of conducting the business of this branch, for we find in the journal of Rev. Thomas Robbins, who visited there in January, 1806, the following: "The people are mostly from New England, yet Mr. Lindley's church is Presbyterian." While from this time the people of Waterford managed their own affairs, and under a different system, they seemed to have remained a part of the parent church. We can find no account of a separate organization at that time, nor of the dismissal of the members from the First Church. The two denominations were very closely related under the plan of union, and at the organization of the

Muskingum Association in 1809, the Waterford branch was represented by Deacon Robert Oliver. Mr. Lindley continued pastor until 1808 or 1809. After his dismissal several pastors were settled over the church, and in 1825 this branch declared its independence, and was formally constituted as the Presbyterian Church of Waterford (Beverly.) This church was without a settled pastor for several years after 1828, and became somewhat weakened. In December, 1832, Rev. Jacob Lindley, the first pastor, returned. During his absence he had become connected with the Cumberland Presbyterian Church, and he brought with him Rev. Mr. Sparks, of the same connection. These brethren conducted a protracted meeting, which resulted in a large number of conversions. Mr. Lindley offered to again become pastor if they would join the Cumberland church. These conditions were accepted, and in 1833 about forty persons were received to the church on confession of faith, and the church had a prosperous existence for several years. During the civil war, the church found that its fellowship was mostly with churches in the Central Southern States and, November 16th, 1867, they withdrew from the Cumberland connection. The church continued independent until April, 1878, when it became connected with the Athens Presbytery.

A few of the members held themselves aloof from the Presbyterian Church, and in 1884 the Cumberland people made claim to the church property. After protracted litigation this claim was confirmed by the court, and since April 21st, 1891, the Cumberland church has used the house of worship.

The Presbyterian Church erected a neat house of worship which was dedicated May 14th, 1893, and are also prosperous in their work. Thus the community has two churches—a Presbyterian and a Cumberland Presbyterian. We will not attempt to explain the difference between them, and will leave the reader to judge which is daughter, and which is granddaughter of the First Church.

BELPRE.

The original members of the First Church residing in Belpre, like those in Waterford, retained their connection with the parent church, but were allowed to manage their own internal af-

fairs. About the year 1802, an ecclesiastical society was formed, and, probably the same year, a convenient log church was erected on the bank of the Ohio river, opposite Blennerhassett Island, and a little above the old burying ground. The site of this house, and also a part of the old burying ground, have been carried away by the river. In 1806 an effort was made to secure Rev. Thomas Robbins, then a missionary in the Western Reserve, to settle as pastor at Belpre, but he declined the call. Rev. Samuel P. Robbins, who was settled at Marietta in 1806, also supplied this branch at Belpre, preaching there once a month, and administering the sacrament of the Lord's supper once a year. On Sundays when they were without preaching, services were conducted, and a sermon read by the brethren of the church. In 1819 steps were taken to erect a house of worship. This was built of brick in what was then known as the middle settlement, and was located in what is now the cemetery. This building was occupied in 1821, though it was not completed until several years later. On Friday, November 25th, 1826, at a preparatory lecture held in this church, the members of the Marietta church residing at Belpre, resolved to request letters of dismission for the purpose of organizing a separate church. It was also voted that the articles of faith and covenant of the parent church, should be adopted by the new church. These members were formally dismissed from the Marietta church, December 14th following, and January 1st, 1827, the Belpre Congregational Church was organized. This church had no settled pastor until 1829, when Rev. Addison Kingsbury became joint pastor of this church and the Presbyterian Church of Warren, a position which he held with great acceptance for ten years. Since that time, the church has had several pastors, and a prosperous and useful history. It has been harmonious, and has done faithful work at home, and in outlying neighborhoods. At times it has sustained two branch Sunday Schools, and has also been a generous contributor to benevolences. In 1858, services were commenced in Belpre village, and in 1869, the present house of worship was erected. Services were also held in the old brick church until 1880, when a church was organized in Centre Belpre (Porterfield Station,) which has since built a

comfortable house, and the old brick church has disappeared. Though the Belpre church has suffered from deaths, and removals, it is still in a flourishing condition, and doing excellent work for the Master. The same pastor usually ministers to this and the Centre Belpre church.

WARREN.

The settlement in the town of Warren, between Marietta and Belpre, was at first called Nogglestown, from some of the early inhabitants. This was an outpost where the pastor of the Marietta church held occasional services. It was situated opposite the settlement known as Vienna, Va., and the two neighborhoods were accommodated by the same services. February 23d, 1828, the members of the Marietta church, residing at Vienna, and a number of Scotch people, who had settled at Warren, were organized as the Presbyterian Church of Warren. For ten years, Rev. Addison Kingsbury ministered to this church in connection with the church at Belpre. Since that time the church has been a vigorous country church, with a good house of worship, and is still doing faithful work in the community.

NEWPORT.

June 19th, 1838, nine members of the First church, residing at Newport, about fifteen miles above Marietta on the Ohio river, having been dismissed for that purpose, were organized as the Presbyterian Church of Newport. This church never had a house of worship, nor a settled pastor. After its organization it was irregularly supplied by various clergymen for three years. In 1841, President Henry Smith, D. D., of Marietta College, commenced to supply the church on alternate Sundays. This was continued regularly for about five years, and at intervals until 1855. It was also supplied by others for several years later. The church never enjoyed a special revival season, nor did it sustain a distinct Sunday School, or prayer meeting, but members were received from time to time on profession, and by letter. The whole number of members was thirty-three. The church was dissolved in 1869.

HARMAR.

For many years there was no bridge across Muskingum river at this point, and persons residing on the West, or

Harmar side, were compelled to cross on a ferry. This was often found inconvenient, and with the growth of this community, it was felt that the cause of Christ would be promoted by a church on the Harmar side of the river. December 19th, 1839, the following communication was presented to the church:

"*To the Members of the Congregational Church in Marietta:*

The members of the church residing on the West side of the Muskingum river, have for several years been impressed with the importance of having a church organized in Harmar, distinct from the church in Marietta. To their view, a field of influence is presented in the increasing population, and the growing importance of their own immediate neighborhood, which duty to the cause of Christ calls them to occupy. The church in Marietta has been numerous, and a portion can be spared without detriment. It may even be hoped that the interests of religion will be promoted by a separation. With this view, the undersigned respectfully ask letters of dismission and recommendation for the purpose of forming themselves into a Congregational Church in the town of Harmar. They make this request not from any want of attachment to the church, or of interest in its welfare, but simply because they believe their usefulness will be promoted, and the cause of religion advanced by the steps which they propose to take."

To this communication twenty-four names were signed, to which another was afterward added. These twenty-five persons, with twelve others, were organized into the Harmar Congregational Church, January 1st, 1840. Among the original members was Rev. Joel H. Linsley, D. D., President of Marietta College, who supplied the pulpit for some time, and later they were supplied by Rev. Samuel P. Robbins, a returned missionary. So that it was two years before the first pastor was installed. The succession of pastors has been as follows:

Rev. Milo J. Hickok, from May 4th, 1842, till April 8th, 1844.
Rev. Gideon Dana, from April 2d, 1845, till March 8th, 1850.
Rev. David Gould, from Jan. 11th, 1850, till Jan. 16th, 1855.
Rev. Wm. Wakefield, from April 15th, 1855, till July 1, 1872.
Rev. J. H. Jenkins, from Nov. 1st, 1872, till May 7th, 1881.
Rev. H. C. Haskell, from Sept. 3d, 1881, till Sept. 1st, 1887.
Rev. D. F. Harris, from Sept. 20th, 1887, till June 1st, 1893.
Rev. Silas Smith, from Sept., 1893, to his death, Oct. 6th, 1895.
Rev. Jonathan G. Smith, from Jan., 1896—

The church worshipped for nearly eight years in the Town Hall. November 27th, 1847, they dedicated a comfortable house of worship. This house was repaired and a chapel added in 1866. It was again repaired in 1892, when a new belfry was added, the floor raised, and the audience room re-seated. A commodious Sunday School room was built in 1894.

This church, though weakened from time to time by removals, has been flourishing from the first. In addition to its home Sunday School, it has usually maintained one or more branch schools. It has been blessed with several seasons of revival. The church has always been harmonious, and has worked in unity with the First church in sustaining Marietta College, and the weaker churches of Marietta Conference. It has also been a generous contributor to benevolent objects.

It seems proper here to give a brief mention of one who was a pillar in this church for more than half a century. Bro. Douglas Putnam was born in Marietta, April 7th, 1806, the 18th anniversary of the arrival of the pioneers of Ohio. So that Marietta and Mr. Putnam celebrated the same birthday. He united with the First church in 1827, and was elected clerk and deacon in 1832. He held both these offices acceptably for eight years, or until he and others were dismissed to organize the Harmar church, of which he was chosen deacon, and held that office continuously until his death, a period of fifty-five years. During all this time he was active in Christian work, and the largest contributor to the funds of the church.

He was for many years a corporate member of the American Board, and a generous contributor to this and other missionary boards. His private gifts were almost constant. A worthy object was seldom presented to him in vain. One who had long known him intimately, said to the writer that he thought Mr. Putnam's gifts averaged at least $2,000 annually for half a century. He was clerk of the first meeting of citizens to consider the matter of establishing a college in Marietta; and clerk of the Board of Trustees of Marietta College from its origin to the time of his death, and one of the largest contributors to its funds. Many students have reason for gratitude to him for timely aid in paying term bills. All the diplomas given by the

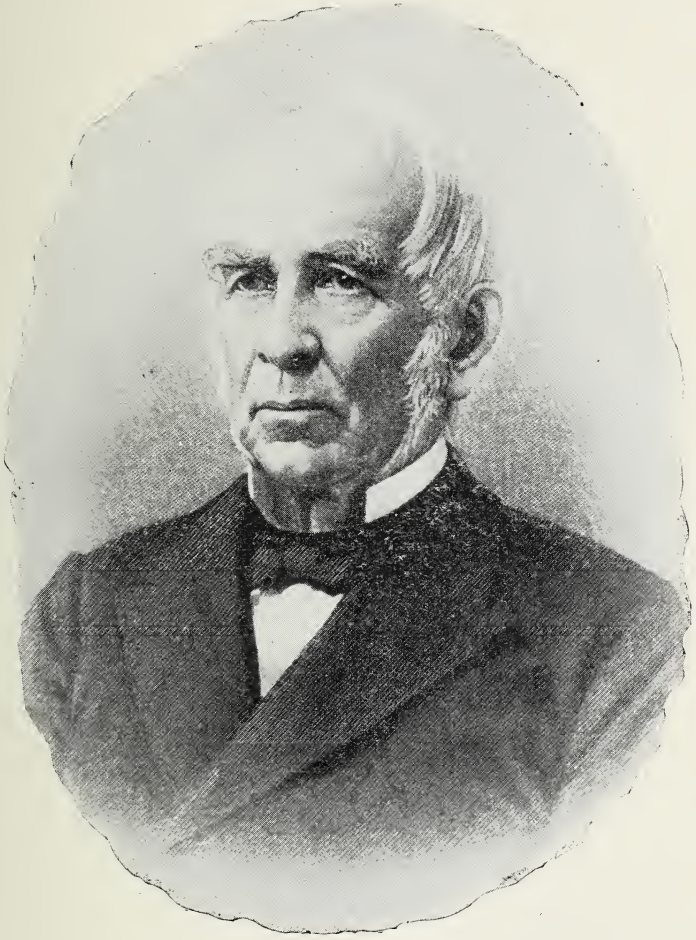
College, until and including 1894, bore his signiature. "The memory of the just is blessed."

MARIETTA PRESBYTERIAN CHURCH. (O. S.)

As early as 1803 a Presbyterian, Rev. Stephen Lindley, located in Marietta and established preaching. A house of worship was erected and services sustained for several years, but we can find no evidence that a church was organized at that time. This enterprise was abandoned about 1816. There were for many years members in the church who preferred the Presbyterian polity, (see page 51), and November 6th, 1841, nine members were dismissed to be organized into a Presbyterian church, (Old School). This church continued to maintain services for several years. They built a house of worship on Third street, now occupied by the African Methodist Church. This church, after a few years, was abandoned, but the organization still exists as the Beech Grove Presbyterian Church, situated on the Little Muskingum, about six miles from the city.

LITTLE MUSKINGUM.

April 13th, 1843, twelve members of the First Church, living near the Little Muskingum river, in Marietta township, resolved that it was expedient to organize a Congregational church in their neighborhood. These members were dismissed from the First Church, April 13th, and two days later, April 15th, they were organized into the Little Muskingum Congregational Church, by a council composed of representatives from the First and Harmar churches. Two weeks later fourteen others were received into this church on confession of faith. Rev. Levi L. Fay, the first pastor of this church, commenced labor October 20th of the same year. He continued his labors for fifteen years, at the same time preaching for the church in Lawrence. Since the close of Mr. Fay's labors the church has been supplied by Rev. G. V. Fry, Prof. J. L. Mills, Rev. J. H. Jenkins, Rev. Geo. W. Wells, Rev. Eugene B. Reed, Rev. H. J. Taylor, Rev. R. G. Beynon and Rev. C. B. Shear. They have also been temporarily supplied from time to time by students from Marietta College. This church worshipped for nine or ten years in a school-house. About 1852 they dedicated the



Brother Douglas Putnam.

present house of worship. At the time this church was organized there was a mill at this point, and as it was the first milldam on the Little Muskingum, many flatboats were loaded here for the Ohio river trade. All this is now changed and this church has been much reduced both by deaths and removals. It is still a vigorous country church and doing much good in the community. They sustain an interesting Sunday School and regular services. A very interesting semi-centennial celebration was held here in connection with the meeting of Marietta Conference, April 30th, 1893.

STANLEYVILLE.

May 26th, 1851, five persons living in Fearing township were dismissed from the First church and these were soon organized into the Fearing (now Stanleyville) Congregational Church. Within three months fifteen were added to this church. They succeeded to a house of worship which was owned by the Fearing Religious Society, and which several years before had been occupied by the Salem and Fearing Presbyterian church, which had become extinct. The Stanleyville church inaugurated regular services and for many years was a prosperous country church. The succession of ministers has been as follows:

Rev. G. V. Fry, 1851 to 1861.
Rev. Levi L. Fay, 1862 to 1877.
Rev. L. Riddall, 1877 to 1880.
Rev. C. S. Irwin, 1881.
Rev. M. P. Jones, 1882.
Rev. R. R. Lloyd, 1883.
Rev. C. B. Shear, 1892 to 1896.

For several years the church was supplied by students, and the pastor and members of Marietta First Church. In November, 1892, Rev. C. B. Shear commenced to supply the church regularly. The Sunday School has continued during these years and has been productive of good. In September, 1871, twenty-nine were dismissed from the church and organized as the Congregational Church of Cedar Narrows. This church was flourishing for several years but is now nearly extinct. Stanleyville church has furnished one foreign missionary, Rev. C.

S. Stanley, of the North China Mission, of the American Board.

FOURTH STREET PRESBYTERIAN CHURCH, MARIETTA.

It was natural that a church in this locality would frequently receive members from Presbyterian churches, and as the church increased there was a considerable number who were in harmony with the church but preferred the Presbyterian form of organization. The members of the church were very much interested in the prosperity of Marietta College and a considerable part of the natural constituency of that institution was Presbyterian. It was found that certain parents hesitated about sending their sons here because there was no church of that order in the city. This matter was carefully considered both by the friends of the College and by the church, and at a church meeting August 14th, 1865, the following communication was laid before the church:

"We, the undersigned, members of the First Congregational Church of Marietta, believing that the cause of Christ will be promoted by the establishing of a New School Presbyterian church in this city, respectfully ask letters of dismission and recommendation to unite in the formation of such a church. We would take this opportunity to express our continued love for our brethren and our pastor, with whom we have been so long associated, and solicit prayers that God may bless us in our undertaking and use it for the promotion of his glory."

To this forty-three names were signed and by vote of the church these were dismissed as they requested and a few days later three others, making forty-six in all. August 27th these persons, with eight others, were constituted the Fourth Street Presbyterian Church of Marietta. This removed a large number of the active members, but the most fraternal relations existed between the two organizations.

A lot was soon secured and the work of constructing a house of worship was entered upon. In this work the members of the First Church rendered substantial sympathy and aid, and did all in their power for the success of the new organization. January 28th, 1866, the house was dedicated and the first pastor, Rev. H. W. Ballantine, was installed April 15th of the same year. He resigned April 16th, 1869, and Rev. William Addy was installed May 13th, 1870, and continued in that office until

his death, December 21st, 1891. The present pastor, Rev. W. E. Roe, was installed June 23d, 1892. This church is now strong and influential.

RAINBOW BRANCH.

For several years a flourishing Sunday School and Christian Endeavor Society were sustained in the Rainbow District, principally by members of the First Church. The school-house is near the little cemetery where the body of the pioneer Sunday School worker of Ohio, Mrs. Mary Bird Lake, was laid to rest a century ago. The school has adopted the name of the Mary Lake Sunday School, and a part of their Children's Day exercise consists of decorating her grave with flowers. This neighborhood is somewhat removed from church privileges but occasional services were held, conducted by members of the First Church or by students from Marietta College. June 14th, 1896, the pastor and Bro. J. E. Van Dervoort, a representative from that church, aided them in organizing the Rainbow Branch of the First Church, which now consists of seventeen members. This branch has an organic connection with the parent church, but is competent to receive and dismiss members and transact all its own ordinary business. The list of members is as follows:

Rena Cline,
B. F. Dyar,
Mrs. B. F. Dyar,
Matthew Dyar,
Mrs. Matthew Dyar,
Eva Dyar,
Mrs. E. K. Dyar,
Mrs. Annie Pape,
Mary E. Stacy,
Mrs. Lizzie F. Stacy,
Mrs. M. A. Tidd,
Gustavus A. Wood,
Mrs. Lillian T. Wood,
Jessie Wood,
Cornelia M. Wood,
Mrs. Lina Wagner.
Lillian Gay Stacy,

In 1847, Dr. Simeon Hart located as a practicing physician near the mouth of the Little Muskingum river. At that time there were no religious services in the neighborhood and some of the inhabitants boasted that they had no Sabbath. Mrs. Lydia M. Hart, previously a teacher and in after years Matron of the Children's Home, observing the religious destitution, planned to give religious instruction to the children. She secured permission from the proper authorities and organized a Sunday School in the log school house, which with the help of

her husband was continued for some years. Through their influence the pastor of the First Church and members of the College faculty were secured to hold occasional services there. Prayer meetings were also held from house to house, which resulted in several hopeful conversions and a marked change in the moral condition of the neighborhood. As a result of these beginnings what is now known as the Sand Hill Methodist Church was organized, a vigorous country church which is still doing good work. Though this cannot properly be called a colony from the First Church, Dr. and Mrs. Hart were esteemed members of that church and their work is worthy of mention here.

By the organization of these colonies about one hundred and fifty valuable members have been removed from the parent church, but the church has received blessings even in this sacrifice and others have been raised up to take the place of those removed. The church has always cherished a tender relation of fellowship for all these colonies and in some cases continued for a considerable time to contribute to their needs. Although some of these churches have been much reduced, the present membership of the parent church and colonies is more than twelve hundred. For the last half century Marietta has also been the seat of Marietta College and many of the young men educated here have belonged to this church or congregation. The number of persons who have been connected with this church for a time and then removed to become active members of other churches is several times as large as those who have gone out to form these colonies, and many of these laid the foundation of Christian character here. There are probably but few states in the Union which have not felt the power for good of this church and some who have gone out from us have become missionaries to the heathen. There are few pulpits in our land outside our large cities which have been more influential during the century past than that of this church. We hope this good work has only begun and that this church may be a brighter light in the years to come than it has been in the past. As our Master, the Great Head of the church, pleased not himself, so it is the work of a Christian church to find its chief object and delight in doing good.

It will be observed by reference to these sketches that three of the leading Presbyterian churches of Washington county, without which Presbyterianism would hardly have an existence here, are branches of the First Church and were organized as Presbyterian churches on account of the broad and unsectarian character of this church. Here is an exemplification of the words of Dr. Thomas Wickes, quoted on page 54. While both these branches of the church have acted in good faith and are anxious to promote the cause of Christ, we must express the conviction that if the early members of this church had so emphasized their Scriptural polity as to have built up one stronger instead of two weak ecclesiastical organizations, the cause of evangelical religion as represented by these denominations would have taken deeper root here than it has done.

CHAPTER VIII.

THE CONNECTION OF THE FIRST CHURCH WITH THE SUNDAY SCHOOL.

The connection of this church with the Sunday School work commenced before the organization of the church, and embraces the first Sunday School in Ohio, and one of the first in the country for purely religious instruction. Among the early settlers of Marietta, was Mrs. Mary (Bird) Lake, wife of Archibald Lake. During the war of the Revolution, Mrs. Lake was matron of the general hospitals at Fishkill and New Windsor, and at one time she received the thanks of Gen. Washington for the tender, vigilant and unremitting care of the sick soldiers. Mrs. Lake came to Marietta with her family in 1789. Her experience as a nurse rendered her services very valuable in the colony where the small pox broke out soon after her arrival. She was a devoted Christian, and a lover of children, of whom she had brought up eight in her own family. After the settlers had been driven into the block house by the breaking out of the Indian war in the spring of 1791, she conceived the plan of gathering the children for religious instruction on Sunday afternoon.

It is not necessary to suppose that Mrs. Lake had heard of the Sunday Schools of Robert Raikes, established ten years before. Her work was prompted by the love of her warm Christian heart. Dr. S. P. Hildreth says the school was established in the single and only room occupied by the family, where each Sunday afternoon she taught the children lessons from the Scriptures, and from the Westminster Catechism. The seats for the children were rude and simple, and one of the scholars, then a boy of four years, used to relate that his seat was a bag of meal. Mrs. Nancy (Allison) Frost lived more than one hundred years

after the organization of this school. She died at Lowell, Ohio, February 15th, 1892, aged one hundred and seven years and four months. She gave the writer a very intelligent account of Mrs. Lake and her school. She was a pupil in this school, and said that, according to her recollection, it was held in the public room in the northwest block house, and Dr. Hildreth says the same at the close of his article, although earlier in the article he located it in her living room. Combining the two accounts, we conclude that the school was commenced in Mrs. Lake's room, and afterwards transferred to the public room.

This school was continued for about four years, or until the close of the Indian war, in 1795, when Mrs. Lake removed with her family to a farm on the banks of the Muskingum river, near Rainbow, where she died the following year, April 27th, 1796, aged sixty-eight years. In 1889 the Sunday Schools of Washington county erected a marble monument at her grave, but her labor of love is her best monument. Eternity alone will reveal the full extent of her influence. The one hundredth anniversary of the organization of this school was celebrated by holding the annual meeting of the Ohio Sunday School Association at Marietta, June 2d, 3d and 4th, 1891. On the evening of June 4th a large delegation went to Rainbow by train, and about sunset these Sunday School workers stood around that grave with peculiar emotions of gratitude for Mary Lake and her work. An original centennial ode was sung, and prayer offered by the venerable B. W. Chidlaw, D. D., a Sunday School worker for more than fifty years. One verse of the hymn "Shall we gather at the river," was sung, and the company returned to the Convention. Those who were present will not soon forget that scene. The question was in many minds whether the spirit of the departed one was a witness of that gathering.

Mrs. Lake and her school deserves special and honorable notice, not only because this was the first school in the Northwest Territory, but also because it was born of a desire to seize the golden hours of youth to instill Bible truth into the mind. For twenty years following the school of Mrs. Lake the growth of Sunday Schools in this country was slow. It was also a period of transition from secular to religious instruction. Most of the

earlier schools, like that of Mrs. Lake, were individual rather than church schools. Several schools were organized in New England in the early part of the present century, and a few attempts were made to organize such schools in Ohio. Gen. Rufus Putnam became very much interested in the account of these schools.

About the same time Mr. David Putnam became acquainted with this form of work on a visit to the east. In the year 1817 this church resolved to enter upon Sunday School work, and it was decided that it should be done by the Moral Society which had been organized in 1814. May 10th, 1817, this society organized three schools, one in the Muskingum Academy, under the care of Mr. Elisha Huntington; one in Buell's school room at the Point, under the care of Mr. William Slocomb; and one at Point Harmar, under the care of Dr. John Cotton.

These schools were held at different hours and some children attended more than one. A scholar who walked several miles from the country to attend these schools, related that he used to come barefooted with his shoes in his hand until arriving near the school, when the shoes were put on to wear at church and Sunday School, and again removed as soon as he was out of town on his way home. This was not an uncommon practice in those days, when shoes were costly luxuries for the poor. The reasons given by the Moral Society for establishing these schools, was that the children were accustomed to gather at the rivers on Sunday for fishing, swimming and sailing. A committee called upon all the families in the community, and invited to the school "children, male and female, adults and people of color." They found considerable opposition, as they said, "arising from ignorance, prejudice and influence." They say in their report at the end of the season, "Those who declined to attend this school, either forbore their accustomed amusements on Sunday, or retreated from public view to escape the disgrace which they seemed conscious would attach to them for neglecting the benefits offered."

In these schools volunteer teachers were employed for a certain number of weeks, when others took their places. It was not until two years later that teachers continued through the sea-

Interior of Chapel.

son. The first summer the schools continued twenty weeks, and the learners were employed in reading the Scriptures, committing portions to memory, and in such other lessons as are usually taught in such institutions. In the report of the schools for the second season (1818,) we find that 45,784 verses had been committed to memory. The largest number by one scholar was 3,517. The spirit of the young people was by this time aroused, and they entered upon the school in the spring of 1819, prepared for new contests and victories. During that season 107,617 verses were committed, equal to memorizing the whole Bible nearly three and one-half times. One scholar committed 11,648 verses, or more than one-third of the Bible; and another 7,238 verses. In the report of the school for that year we find the following language:

"A fact to which the committee allude and which has been demonstrated in every case, without exception, is that the children who have attended the Sunday School, and have been in the practice of committing to memory large portions of Scripture and other things there taught, have learned double the quantity in the week day schools in all those branches which depend upon the memory."

I will give another quotation from the report for the year 1819, which will show that although they lived on the border of a slave state, the settlers were true to the spirit of the ordinance of 1787:

"The schools this season, as in the past, have been composed of adults and children, male and female, white and black. The committee know that objections have been made to such a motley assembly, and by some that people of color ought to be kept distinct from the whites. The committee, in justification of the course pursued, would observe that imposition is not to be practiced, nor inconsistency in conduct inculcated in the minds of children with impunity. We boast of the Constitution of our government in its liberality in considering all men in their rights. The Scriptures teach that all mankind are, or ought to be, brethren. The grave will soon place us all on a level. If it is the business of a Sunday School to teach the ignorant that they are all born sinners, whether the color of the skin be white or black, that all have souls to be saved, that all our thoughts and actions in this life of probation, are to be scrutinized and approved or disapproved by God at the day of

judgment, that there is a future state of happiness or misery, that we are all destined to exist throughout the endless ages of eternity, whether we will or not, that on the day of judgment our lot is to be decided for eternity, that God is no respecter of persons, and that our future happiness or misery will depend on our conduct in this life; to suffer a white boy to deduce an opinion that we make a distinction of color, that a white is better than a black person, or that the latter are of a different species from ourselves, would contradict these principles."

When we consider that many of these persons were slaves from Virginia, and that slavery was considered by many as an institution which had the sanction of the Scriptures, these are strong and significant words. In the summer of 1818, Miss Hannah Matthews, a cripple, who gained her livelihood with her needle, and lived about six miles up the Muskingum, gathered about twenty children in her own house to teach them the Scriptures, and Miss Sophia Barker, living on the opposite side of the river, taught about the same number of children in her home. We have already mentioned the interest felt by Gen. Rufus Putnam, then nearly eighty years of age, in the organization of these schools. Dr. Hildreth relates that after hearing of the Sunday Schools of New England, he related to a friend a dream he had. He thought he stood at a window in a large public building, and saw a large procession of children neatly clad approaching with music. He asked the bystanders the meaning of the procession, and was told that these were the children of the Sunday School. At the close of the schools, September 30th, 1818, the superintendent, teachers and about one hundred and fifty scholars met at the Academy and marched in procession to the banks of the Muskingum, and then to the church, where an address was delivered by Rev. S. P. Robbins, the pastor, with other appropriate exercises. As the procession entered the church, Gen. Putnam stood at the window observing them. He remarked to a friend as the tears rolled down his cheeks, "Here is the fulfillment of my dream."

Though these early schools received their principal support from the members of the First Church, they were under the care of the Moral Society in order to instruct all classes in the

community. Some of the churches in the city did not favor the movement at first, but finally all adopted this branch of church work. This church has sustained a Sunday School since the spring of 1817, one of the oldest continuous schools in the Northwest. It has been always ready to adopt new methods. For a number of years the school was held in the galleries of the church, but since 1856 it has been held in the chapel. This building was re-modeled and enlarged during the summer of 1892. It now embraces a main room, library room and seven class rooms, all of which open into the main room by sliding doors. It is one of the most complete and convenient Sunday School rooms in Southern Ohio. Following those already mentioned, Mr. Wm. Holyoke was superintendent of the school for sometime. Mr. Joshua Shipman from 1825 to 1828. Deacon A. T. Nye from 1828 to 1844, and after an interval of three or four years, he again held the office until 1856. Later superintendents have been Pres. I. W. Andrews, Deacon Samuel Shipman, Mr. E. B. Perkins, Mr. D. P. Bosworth, Prof. G. R. Rosseter, Prof. J. L. Mills, E. A. Jones, Judge M. D. Follett, Prof. T. D. Biscoe, H. W. Stanley and J. E. Van Dervoort. The officers of the school are chosen by the church at its annual meeting, and the church recognizes this as an important part of its work.

By the will of John W. Thomas, Esquire, this school received, in 1891, one hundred dollars for its library, and five hundred dollars in trust, the interest on which is used in the purchase of Sunday School books and papers. Additions have been made to the church from the Sunday School nearly every year, and there is great promise of good results from this branch of work in the future. When Mrs. Lake established the first Sunday School in Marietta, there were only a few isolated schools in the country, ahd most of these were upon the Robert Raikes plan for the instruction of poor children who could be reached only on Sunday. Now the United States leads the world in this form of Christian work, the members in these schools being about eleven millions, or about equal to the total membership of the churches.

Every church has its Sunday School, and mission schools are

often the nurseries from which churches are organized. There are more than one million teachers devoting one hour each week gratuitously to their work. This is one of the largest divisions of the missionary army of modern times, and one of the most potent forces for the conversion of the world. The Prophet Ezekiel saw in a vision waters issuing from the house of God. As he observed the stream, his guide measured one thousand cubits, and found the water to the ankles. He measured another thousand, and found it to the knees. Still another thousand, and it was up to the loins. When he had measured the fourth thousand, it was too deep to pass over—a river to swim in. This vision is a good type of the Sunday School movement of the present century. As we have seen, the stream grows slowly at first; by and by it goes to the ankles, then to the knees, then to the loins. Then how quickly it swells to a flood, rising in majesty and sweeping on more grandly than our great river as it rolls toward the Father of Waters. It has overflowed its banks, and knows no insurmountable barrier. It is destined to sweep on and gather volume as it goes, until it engulfs the world—not with a deluge of destruction, but with a flood of salvation; and in the ages to come, its trophies shall be an innumerable number of redeemed souls, jewels which shall forever sparkle in the Saviour's diadem.

CHAPTER IX.

ORGANIZATION.

In 1814 a society was formed for the promotion of good morals, which, though not strictly a church society, found its principal supporters among the members of the First Church. The object of this society is explained in the following articles from the constitution:

"Article I. This Association shall be called and known by the name of the society in Marietta for the promotion of good morals.

Article II. The object of this society shall be to promote good morals and discountenance vice universally; particularly to discourage profaneness, gross breaches of the Sabbath, idleness and intemperance, and especially to discourage intemperance.

Article III. Any person sustaining a fair moral character shall on subscribing to this constitution become a member."

The society was composed of the leading men of the community. Rev. S. P. Robbins was the first president. At the third meeting of the society, held January 9th, 1815, the following resolutions were adopted:

"*Resolved*, That it is the incumbent duty of each and every member of the society to notice and report to the committee all flagrant instances of vice and immorality which may come to their knowledge, the same to be acted on by the committee at their discretion.

Resolved, That the committee be requested to ascertain and report at the next meeting what violations of morality are forbidden by the laws of the State or town, and also point out and advise such measures as they may judge likely to advance the objects of the society.

Resolved, That the committee, appointed agreeably to the sixth article of the constitution, do engage some person to deliver an address or sermon at the semi-annual meeting in April."

At the time regularly appointed for the meeting in April the town was "inundated," and the day to which the society adjourned was very rainy, so that the semi-annual meeting was

not held until June 5th, 1815, when the president, Rev. S. P. Robbins, delivered a very able address, which was printed and circulated by the society. A year later, June, 1816, an address was delivered by Rev. Stephen Lindley, and in September of the same year a sermon by Rev. S. P. Robbins, from Amos v, 13: "Therefore the prudent shall keep silence in that time, for it is an evil time." At a meeting of the society held in April, 1817, the following resolutions were adopted:

"*Resolved,* That this society will attempt the establishment of a Sunday School in the town of Marietta on the principle of similar institutions in other places, and that this society will patronize the same; also

Resolved, That the officers and committees of the society be requested to make the necessary inquiry and arrangements on the subject, and that they be authorized and requested to open a subscription for the purpose of collecting such funds as shall be deemed necessary for carrying into effect the objects of these resolutions." (For an account of this movement see chapter on Sunday Schools.)

In November, 1818, a committee of this society prepared and presented to the Governor of Ohio, Hon. L. Worthington, an important petition, as follows:

"Sir: The undersigned have been appointed a committee of the "Society in Marietta for the promotion of good morals" to take into consideration the immoral offense of *drunkenness* and adopt such measures as shall be deemed necessary to bring the subject before the Legislature and petition that body to pass a law which shall have a tendency to suppress as far as practicable that species of offense.

Relying on the disposition of your Excellency to aid every reasonable measure to check an evil which so much prevails in our common country, we take the liberty to ask the favor of you, sir, if the project shall meet your concurrence, to suggest to the Legislature in your annual message the propriety of adopting some measure which shall subject persons who indulge themselves in the habit of common drunkenness to some inconvenience. It is believed that the practice of some other states which have enacted laws to subject persons who are in the habit of common drunkenness to no inconsiderable restraint as to the control of the property they possess has had a salutary effect on the morals of society.

It will not be necessary to state to a person of the observation

of your Excellency the many evils which result to society from drunkenness. The evil is not confined to the person who indulges in the practice, but entails on families, too frequently, poverty and wretchedness. Were the property of drunkards placed under the control of guardians in such manner as to deprive them of the power of squandering it, or of depriving them of the means of continuing a bad practice, it is believed that many destitute mothers and children who are now a tax on the charity of the community might have continued respectable, comfortable and useful in society.

But our object in this communication is simply to suggest to your Excellency the propriety of mentioning the subject in the message to the Legislature in case it shall seem desirable. We purpose to petition the Legislature, and if practicable induce other similar societies to join in such a measure. We are aware that if your Excellency should consider the subject entitled to legislative attention that a notice of it in the message would give us a countenance which we would not otherwise enjoy in our humble endeavors to do good. We are with great consideration and respect,

Your Excellency's most obedient servants,

DAVID PUTNAM,
WM. R. PUTNAM,
JAMES WHITNEY."

This subject was mentioned by the Governor in his message and the same committee presented a similar though somewhat longer petition to the Legislature a little later. These quotations indicate the desire of the men of that time to promote morality and righteousness, also that the subject of temperance was even then an important one.

THE MATERNAL ASSOCIATION.

This was a very important Association, organized in 1833, and which for nearly half a century was one of the most useful auxiliaries in the work of the church. The articles of organization are as follows:

"Deeply impressed with a sense of the strong and abiding influence which mothers have over their offspring and of the great importance that this influence be well directed, so that they be trained up for the service of Christ on earth, we, the subscribers, do agree to associate together for the purpose of assisting each other in this high and responsible duty. With a view to this object we agree to observe the following rules:

Article 1. This Association shall meet on the second Monday of each month, at 3 o'clock P. M.

Art. 2. This Association shall be called the Maternal Association of Marietta. Any lady sustaining the relation of mother and guardian or otherwise deeply interested in the object may become a member by subscribing these articles.

Art. 3. Every meeting shall be opened and closed with prayer. The remainder of the time may be spent in reading from such works as relate to the object of the Association, conversation, and prayer for Divine assistance and a blessing on our exertion; especially that God would qualify our children for future usefulness in the church.

Art. 4. Once in three months the members shall be allowed to bring their children to the place of meeting at as early an age as they think proper. At the meeting the exercises shall be of such a nature as to interest and instruct the children.

Art. 5. It shall be the duty of every member to qualify herself by prayer, and as opportunity may present, by reading, for the arduous duties of a Christian mother, and to suggest to her sister members such hints as her own experience may furnish or circumstances seem to render proper.

Art. 6. Every member shall consider herself as sacredly bound to pray daily for all the children of the Association, and with her own as often as circumstances will admit, and to give them all the religious instruction of which she is capable.

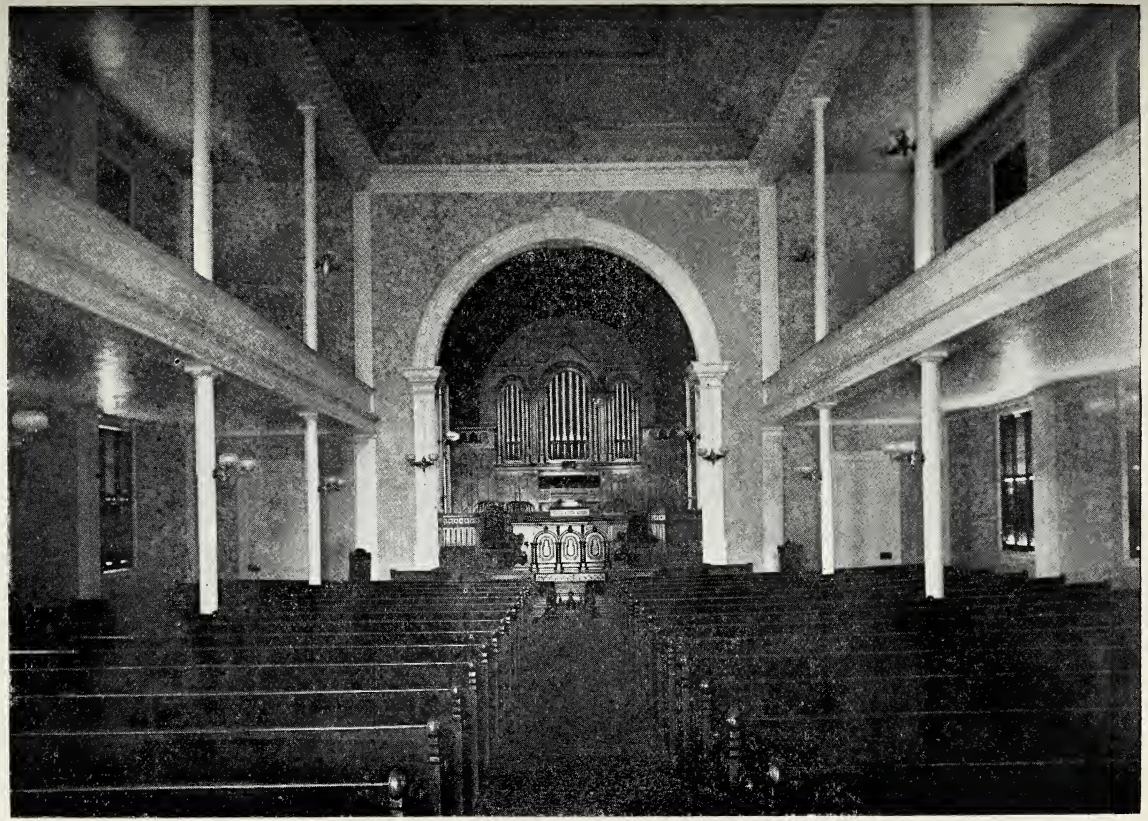
Art. 7. When any member is removed by death it shall be the duty of the Association to pray particularly for her children and to pay them every attention which circumstances will admit.

Art. 8. The choice of officers shall take place at the annual meeting. These shall consist of a president, vice-president, secretary and treasurer.

Art. 9. It shall be the duty of the president and in her absence of the vice-president to preside over all the meetings of the Association, regulate the reading and when the children are present to attend to their instruction.

Art. 10. The duty of the Secretary shall be to take minutes of the meetings and keep a record of the doings of the Association. The treasurer shall receive any money which may be contributed, keep an account, and pay the same according to the vote of the Association."

"It is recommended to the members of the Association to spend the anniversary of the birth of each child in fasting and prayer with particular reference to that child."



Interior of Church.

"May He that giveth liberally and upbraideth not ever preside at the meetings and grant unto us a teachable, affectionate and humble temper, that no root of bitterness spring up to prevent our improvement or interrupt our devotions. The promise is to *us* and to *our* children. We have publicly given them to God, his sacred name has been pronounced over them, let us see to it that we do not cause this sacred name to be treated with contempt. May Christ put his own spirit within us, so that our children may never have occasion to say, 'what do ye more than others?'"

This Association held regular meetings until 1880, or forty-seven years, and full records were kept of the meetings. The attendance was usually good and the meetings were much prized by the members. A list was kept of the regular members and also of the children. The mothers freely exchanged views respecting the training of their children and considerable time was devoted to prayer for the conversion of the children. At the quarterly meetings there were sometimes sixty children present. These recited scripture verses, were questioned upon certain specific portions of the Bible, and familiar addresses were made to them.

August 10th, 1846, these children were formed into a juvenile missionary society connected with the Maternal Association. The object was to aid the children in systematic and self-denying effort for the conversion of the heathen. Any child could become a member by paying one cent a week, or thirteen cents a quarter, the money to be obtained either by labor, or self-denial. The contributions for the first year were $17.42. The spirit manifested in this work for the children, is shown by the following extract from the treasurer's report for 1848:

"In giving the history of this little society, while we would record with gratitude the goodness of our Heavenly Father in sparing the lives of our beloved children, we cannot forbear to notice that one who was greatly interested in its formation and success, has been called hence by the Lord of Missions. It was his parents' earnest desire that he might become a missionary, and we can but hope, that Jesus, to whose service they so often consecrated him, took him to heaven to be a ministering spirit, perhaps, to some far distant missionary sinking beneath the weight of his cares and responsibilities. Dear Sisters, permit me to ask: Are our children prepared, should they be called

for, thus to serve God? If not, shall we, can we longer remain indifferent? Oh! let us more earnestly seek the salvation of our children. Let us claim the promise given us by the blessed Saviour, that "when two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." Let us cling to the mercy seat, nor break our hold until by the test of sweet experience we have tried the worth of mother's prayers."

The annual report made by the secretary of the Maternal Association recorded the additions and removals with a brief obituary of those who had died during the year. It also gave an account of the children who had been married, and those who had made a public profession of religion.

In this way the members kept a lively interest in the young people, even after they had grown to maturity; and in many cases the children of the second, and even of the third generation, were recorded as members. Many of the tributes to those who had been removed by death were tender and affectionate. In the annual report in 1863, in the midst of civil war, we find the following:

"Dear Sisters: We meet on this thirtieth anniversary of our association to record the goodness of our God to us, and to make mention of his loving kindness. We have recorded the names of 113 mothers and guardians, and 407 children; of the former, 35 have passed away, and 64 children, some in infancy, some in childhood, and some after reaching man and woman's estate. Seven are now ministers, and eight are ministers' wives, twenty-seven have been in the service of their country, and six have fallen in that service."

The last annual report was made in 1880. In this occurs a very touching account of the sickness and deaih of Mrs. Sarah Andrews Holden, daughter of Pres. I. W. and Mrs. Marianne S. Andrews. Mrs. Holden died after a long sickness of pulmonary disease. Her mother, who was secretary of the Association, writes in the annual report as follows:

"Some times it seems very hard that the Good Father should lead such a loving, trustful child to the golden city over so hard and weary a road. It seems very sad that all the children must be taken away, and not one left to follow the parents to their last resting place; but over and above all is the comfort of believing that the dear ones are all together now in one of

the many mansions which our Father has prepared for those who love him."

This association gave special opportunity to develop the spiritual life of the sisters in the church, and it was well improved, and when in the coming life we learn to trace spiritual events to their causes, we may learn that the prayers of the members of this association had much to do with the frequent seasons of revival which occurred during these years.

Many of the children who had their first lessons in systematic giving from their mothers at these quarterly meetings, grew up to be pillars and regular contributors in this and other churches. This assciation enrolled a total of 140 mothers and guardians, and about 600 children.

LADIES' SEWING CIRCLE AND EDUCATION SOCIETY.

We have not been able to ascertain when the ladies of the church commenced to raise money to aid indigent students in Marietta College and the Female Seminary, but probably it was shortly after the opening of these institutions. March 20th, 1835, the treasurer of Marietta College acknowledges the "receipt of thirty-five dollars from the Ladies Sewing Society, which with thirty-five dollars previously received of said society, is to be applied to the purposes of education."

October 28th, 1837, twenty-eight dollars were received "to be expended in aid of pious, indigent females, agreeable to a resolution of the society," and it is stated that in September, 1836, forty dollars were received for the same purpose. Thirty-two dollars and twelve cents had been expended in aiding three young ladies. There is also a receipt for $59.26 from the Ladies Education Society, dated May 7th, 1836.

In the book of records, we find the following:

"May 7th, 1837, the ladies of Marietta met at Miss Nye's, and formed themselves into a society called the Ladies Education Society of Marietta. They adopted the following constitution:

Article 1. The association shall be called the Ladies' Education Society of Marietta.

Art. 2. The object of the society shall be to assist in the education of pious, indigent individuals of either sex.

Art. 3. The officers of the society shall be a President, Vice

President, Secretary and Treasurer, all of whom shall be chosen at the annual meeting to be held the first week in April.

Art. 4. It shall be the duty of the President, and in her absence, of the Vice President to preside at all meetings of the society.

Art. 5. The Secretary shall record the doings of the society.

Art. 6. The regular meetings of the society shall be held once in two weeks at the house of such members as may desire it. Each meeting shall be closed with prayer.

Art. 7. Useful reading shall be introduced at each meeting under the direction of the society.

Art. 8. Ladies may become members of this society by subscribing to the constitution, and contributing annually to its funds.

Art. 9. Gentlemen may be received as honorary members on making an annual donation to the society's treasury.

Art. 10. Members may withdraw from the society on the payment of arrears.

Art. 11. Acting members pledge a constant and punctual attendance on the regular meetings of the society if practicable.

Art. 12. A majority of two-thirds shall direct in all appropriations of money from the treasury.

Art. 13. This constitution may be altered, or amended by a vote of two-thirds of the members present at any regular meeting.

Art. 14. It shall be the duty of the President to name the place of meeting according to article 6th."

The following names are recorded: Huldah Nye, Joanna Shipman, Sarah Guitteau, Elizabeth Fay, Catharine Wood, Susan B. Cotton, Phebe Putnam, Betsey Shipman, Mary S. Wilson, Martha Robbins and Dorothy Webster. We also have the following names of honorary members, who paid for 1837: Noah L. Wilson, T. P. Harshberger, H. Temple, Levi L. Fay and Edward W. Nye.

No records are preserved until February 13th, 1839, when the constitution was considerably amended, and the name changed to the Ladies Education Circle of Marietta. At this time Mrs. Westcott was chosen President, Mrs. Mills Vice President and Miss S. B. Cotton, Secretary and Treasurer. The regular meetings were held once in two weeks at first with Mrs. Mills, but a little later with such ladies as invited them. The meetings were held in the afternoon, and the ladies spent the time in sewing.

A brief prayer meeting was held at twilight, usually conducted by the pastor. Such of the ladies as could do so, remained during the evening, at which time gentlemen were often present to "help wind yarn, etc." The funds were derived from annual dues, which were one dollar, or fifty cents at the option of the individual; from donations and from the avails of work done. The ladies received work from those who were willing to pay for it. The funds so received were paid to the Treasurer of Marietta College, to aid students. When there was no work on hand for which they were to receive pay, they sewed for the benefit of the poor. At several meetings they "made and repaired clothes for needy Sunday School children." At other times they worked for the benefit of the Choctaw Indian Mission. Supper was served by the hostess. Of the meeting held Nov. 13th, 1844, the secretary writes: "All then partook of the good cheer which Mrs. B. had bountifully provided, two or three kinds of biscuit, three kinds of cake, beef, cheese, sauce, tea and coffee. No lady is willing to set an example for a benevolent circle by providing plain refreshment. All seem a little afraid (as Mrs. Child has it) of what Mrs. Smith (the wife of John Smith I suppose) will say; that is, that no lady was mean enough to offer only one kind of cake to her friends, or to put less shortening in the under crust of her pie than in the upper. We will hope for better things, that is, plainer food, in future."

"Most of the Circle were thorough Whigs, and at one table might be heard anathemas hurled at abolitionists, who, in their zeal for the welfare of the poor slaves, have taken the very course to bind their chains still closer, and make their hardships harder. At another table was read a report of the Sewing Circle at Bath, Maine, in which were some witty sayings and doings. One lady expressed a wish that our records might be kept in a similar manner, and things "right funny" find a place therein."

These quotations give us a little insight into the thoughts and conversation of the people of that time, the day after the election of James K. Polk as president of the United States, and probably before the result of the election was known.

Of the meeting held June 25th, 1845, the secretary writes:

"Mrs. W. was sufficiently independent to give a plain supper that did not require a week in preparation; an example worthy of all imitation and commendation."

December 25th, 1844, it was decided by the circle that they would devote their energies to the work of raising money to purchase a pipe organ for the church. This gave a new impulse to their work for the next three years. In addition to the regular semi-monthly meetings, they indulged in suppers, fairs and concerts, omitting the objectionable features sometimes introduced. The organ was purchased in 1846, of Mr. L. P. Bailey, of Zanesville, although they did not complete the payment for it until nearly two years later. January 10th, 1848, we have the following entry in the book of record:

"Since the ladies commenced working for the organ they have raised, with very little help from the gentlemen, (about $100):

For the organ and all the expenses attending it, freight, traveling expenses, organist from Zanesville, etc.,	$825
Expenses on the church, whitewashing, painting, etc.,	35
For presents, organ blower, etc.,	40
	$900"

In the record of this meeting we find the following statement: "Closed our organ society and organized a missionary society; some new officers chosen, some old ones re-elected."

This society continued to do useful work in many such ways as the ladies are always able to discover. During the years 1854, 1855 and 1856 they raised a considerable sum of money which was expended in furnishing the chapel. During the Civil War they devoted their energies to furnish supplies for the Sanitary and Christian Commissions. Most of this work for the relief of the soldiers was done in co-operation with the other churches of the city. They have also made from time to time various contributions of money and work to different missionary objects. For many years the evenings following the meetings of this society were spent socially and the organization was finally succeeded by the Social Circle, which held social gatherings from time to time at which refreshments were served and a collection taken. This not only promoted ac-

quaintance and social intercourse but was also a source of considerable income. By this means the ladies have purchased gas fixtures for the church, provided two or three carpets, besides promoting other worthy enterprises. This branch of church work is still flourishing and greatly prized as a means of good.

WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

In May, 1870, a meeting of ladies was held at the house of Mrs. Col. John Mills to consult respecting the formation of an Auxiliary to the Woman's Board of Missions of the Interior. Twenty-five ladies were present, representing the First Congregational and the Fourth Street Presbyterian Churches. Mrs. Wm. R. Putnam presided. It was then decided to form such a society, and that any lady could become a member by paying an annual subscription. The meetings of this society were at first held once in two months, alternating with the meetings of the Maternal Association, but a little later this was changed to every month, which plan has continued to the present time. This was a union society for two years, when the Presbyterian ladies withdrew to organize a society in their own church. The two societies have carried on their work in a friendly spirit and have frequently held union meetings. This has almost always been done when either society has been favored with the presence of a missionary.

In 1872 this society contributed $65 to support Sitka, a Bible reader, at Samakov, Bulgaria, and for several years they supported Banka Dachova, another Bible reader. Their contributions have been given to the Woman's Board, in a few cases as above for a specified object. During the first quarter century they raised about $3,500.

The meetings of the society have been well sustained. In addition to the prayer service the ladies have studied missionary fields and work and in this way have increased their interest in missions. In 1895 they raised a considerable thank offering to apply on the debt of the Board.

LADIES' HOME MISSIONARY SOCIETY.

In 1881, a Ladies' Home Missionary Society was organized, which became auxiliary to the Woman's Home Missionary So-

ciety at Boston, Mass., by the payment of $10. This society continued in existence for thirteen years and nearly every year furnished one or more boxes for a Home Missionary family. These boxes have been valued from $75 to $140 each and have been highly appreciated by the recipients. The society has also supplied many of the poor in their own city with clothing and other necessities and performed such other work as was needed. In 1894 it was decided to connect this society with the Auxiliary of the Woman's Board, but the work is continued as before.

YOUNG LADIES' MISSIONARY SOCIETY.

In 1875, Mrs. Josephine L. Coffing, of the Central Turkey Mission of the American Board, visited Marietta and addressed the young ladies of the church. This visit aroused so much interest that March 25th, 1875, they organized themselves as the Young Ladies' Missionary Society of the First Congregational Church. This society has held regular monthly meetings at which missionary intelligence is given and work done for which money is obtained. In addition to the membership fees and monthly dues they have held fairs, suppers and other entertainments to secure money for missions. During the first year the sum of $72 was raised, which was distributed as follows: $40 to sustain a pupil in Mrs. Coffing's school at Marash, $12 for a Coffing memorial at Aintab and $10 to aid a mission school among the Chinese at San Jose, California. In 1885 they gave $100 to the Mission Bridge proposed by the Woman's Board. During the twenty-one years of its existence this society has given about $1,600 to missionary objects and the good work continues with unabated interest.

CHILDREN'S MISSIONARY SOCIETY.

About 1879, a Children's Missionary Society was organized by some of the ladies of the church for the purpose of interesting the children in missionary work. A meeting was held each month, conducted by one of the ladies, at which the children gave readings and recitations on missionary subjects, and addresses were made. This society made the children intelligent respecting the religious condition of the world and cultivated a spirit of systematic giving. After the organization of the Jun-

PARSONAGE.

ior Christian Endeavor Society in 1892, which embraced the same children, the two societies were united and one meeting each month was made a missionary meeting.

YOUNG PEOPLE'S TEMPERANCE SOCIETY.

March 15th, 1885, a Young People's Temperance Society was organized with about fifty members. The members of this society subscribed to the following pledge: "I do hereby pledge myself to abstain from the use of all intoxicating liquors as a beverage, and also from the use of profane language." The society held a monthly meeting on Sunday afternoon, at which the exercises consisted of music, addresses, readings and recitations. These services were very profitable and kept alive an interest in temperance among young people. These meetings continued for nearly three years. After the organization of the Young People's Christian Endeavor Society that society had a temperance committee and arrangements were made for occasional temperance meetings. For this reason the temperance society was discontinued.

PRAYER MEETING.

There is no account of a weekly prayer meeting in this church during the first twenty years. Owing to the fact that the members of the church resided in the different settlements, it is probable that no such meeting was regularly sustained, though we may suppose that the Christians who lived in the same neighborhood sometimes met together for prayer. After the establishment of a Sunday School in 1817, a deeper interest was awakened in spiritual matters, and January 1st, 1818, the church unanimously "voted to meet once a week to pray for a revival of religion." This seems to have been the beginning of the stated weekly prayer meeting, which was held for fifty years on Thursday evening. May 11th, 1868, the church voted to change the time of the meeting to Wednesday evening. The reason for the change was that the time might be uniform with the other churches of the city. This meeting has been of a social character and well sustained. The members of the College faculty have rendered valuable service in these meetings.

This meeting is one of the most important means of spiritual

growth. The members of the church who regularly attend this meeting are those on whom the pastor can depend for the various branches of Christian activity. When a member begins habitually to neglect the prayer meeting it is usually conclusive evidence of a decline in spiritual life. The prayer meeting was first established to pray for a revival and most of the revivals which the church has enjoyed have commenced in connection with this meeting. For this and other reasons the prayer meeting has properly been denominated the spiritual thermometer of the church.

The monthly concert of prayer for the conversion of the world was established as early as 1817 and has been observed to the present time. For several years this was held on the first Sunday evening of each month, but for many years it has taken the place of the regular prayer meeting on the first Wednesday evening of each month. At this meeting missionary intelligence is presented, and sometimes papers and addresses on missionary topics. It is customary to have a report on a special field at each meeting. Different members of the church are often called upon to prepare a program and take charge of the meeting. A collection is taken at each meeting, which, unless specially designated, is divided between Home and Foreign Missions.

LADIES' PRAYER MEETING.

In a semi-centennial discourse preached in 1849, Dr. Thomas Wickes used the following language respecting the origin and progress of the Ladies' Prayer Meeting:

"It may be desirable also to speak of another thing, originating about the same time with the Sunday School, which has had an important bearing upon the spiritual interests of the church. I allude to the female prayer meeting. In the year 1816, through the influence of a lady recently from New England, where she had become familiar with the plan, an association was formed, the design of which was to promote the spiritual improvement of its members, chiefly through the reading of good books. A small sum was paid by each one and appropriated to the purchase of such works. The meeting was opened and closed with prayer and the remainder of the time occupied in reading. The books also circulated among the members. It was then altogether a new thing for women to

lead in social prayer, and the most active and devoted among them thought they could not make the attempt, while it was even regarded by some as improper. But the attempt was made and the trial met, great as it was. In this association the female members were first called together for social prayer, and an important work was done in training a few to this duty, and awakening an interest in it. Those who had long prayed in secret found that they could pray together, and it was profitable and pleasant thus to mingle their supplications at the Mercy Seat. This prepared the way within three or four years afterward for the establishment of a regular female prayer meeting, which has been continued to the present period, sometimes indeed, under much discouragement, but for the most part with great interest. At no time since its establishment has it been abandoned, and for many years past it has been a meeting dear to many, and faithfully attended by them. The prayers and pious counsel of some dear departed sisters are well remembered by those who still live to watch and pray; and those meetings have been hallowed by the recollection of these loved ones who once joined them but who we trust are now uniting in the higher praise of God's upper sanctuary."

This quotation gives us an insight of the spirit and work of the godly women of that period. The ladies have always been the largest spiritual element in the church and their example and influence has always been a leading factor in the progress of Christ's kingdom. Some of these godly women who were at first afraid to hear their own voices in prayer will occupy a high place in heaven because they were Christlike in character. It is worthy of notice here that the Sunday School, the monthly concert of prayer, the mid-week prayer meeting and the ladies' prayer meeting were all started within two or three years of each other and that period marks the beginning of increased spirituality. Previous to that time there had been no season of revival in this church, but a very precious season was enjoyed two years later. When God's people began earnestly to call upon Him in prayer the Holy Spirit came upon them and the borders of Zion were enlarged.

The ladies' prayer meeting continued to be a powerful factor in the work of the church for many years and many precious seasons of revival have been promoted by it. Owing to the fact that the ladies' missionary meeting is a meeting for prayer and

also that ladies take more part than formerly in the mid-week and Christian Endeavor prayer meetings, a distinctively ladies' meeting has not been held for some years past except in seasons of revival, but the prayers of the sisters are still a principal element of spiritual power in the church.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

A young people's prayer meeting was established in this church in the autumn of 1860, which from the first was productive of good. In the Narrative of the State of Religion given at the State Association in the spring of 1861 we find the following: "The church in Marietta reports a very interesting revival of religion, resulting in fifty-five hopeful conversions, of whom forty-seven were connected with the Sunday School. Its commencement was attributed, under God, to the establishment of a young people's prayer meeting, last fall. The meeting has been largely attended and has seemed to be the main focus of interest. Aside from this only the ordinary means of grace have been enjoyed."

This meeting was held at first on Sunday afternoon. Many students from the College attended and were active workers. Many of these are now active pastors. In later years the time of holding this meeting varied; several week evenings were tried, but it soon settled upon Sunday evening, one hour before church service, at which time it is still held. In 1886, those accustomed to attend this meeting organized themselves into a Young People's Society of Christian Endeavor, with the Model Constitution and Pledge. Since that time the society has had an active membership of from fifty to seventy-five. This was the first society of the kind organized in this part of the State. In addition to the Sunday evening prayer meeting, which is well sustained, there is a monthly business meeting at which reports are read from the various committees and work is arranged for the month. These committees superintend the various branches of work assigned them. They organized and for a time sustained two branch Sunday Schools. They have also assisted in canvassing the city, in ministering to the poor and in social work. When the pastor desires to undertake any special work he finds in this society an organized band of effi-

cient helpers. The society has adopted a system of systematic giving and raises a considerable sum for benevolent objects, and also by social and other means is able to render substantial aid to the church. The prayer meetings are well attended and much prized by those who attend.

JUNIOR CHRISTIAN ENDEAVOR SOCIETY.

September 11th, 1892, some of the active members of the Christian Endeavor Society organized a Junior Society, which has since been sustained. This society gathers the children under twelve years of age and instructs them in the first principles of Christianity. This organization embraces about thirty children and some of them give good evidence that they are learning to love the Saviour. As early as children can comprehend love to parents they should be taught to love Jesus. If children are to be early "taught of the Lord," they need constant nurture and watching, and this society is designed to aid parents and Sunday School teachers in early Christian nurture. The children are expected to become active members of the Christian Endeavor Society when they reach twelve years of age. By training the children in missionary giving this society does the work done half a century ago by the Maternal Association and later by the Children's Missionary Society.

CHAPTER X.

THE FIRST CONGREGATIONAL CHURCH OF MARIETTA AND THE CAUSE OF EDUCATION.

The first settlers at Marietta were from New England and profoundly impressed with the importance of education. The Ordinance of 1787 had emphasized religion and education, and the agents of the Ohio Company at a meeting held at Providence, R. I., March 7th, 1788, while the first company of pioneers were en route to Marietta, "Resolved that the Directors be requested to pay as early attention as possible to the cause of the education of youth and the promotion of public worship among the first settlers." Shortly after the commencement of the settlement a school was established at Campus Martius, taught by Mr. Waterman, Major Anslem Tupper, and a little later by Benjamin Slocomb, who was probably a graduate of Brown University. A school was also started a little later at the Point (the junction of the two rivers) and at Point Harmar. From an article in the Marietta Register of February 12th, 1874, by A. T. Nye, Esq., we learn that the teachers at the Point during the Indian war, were Jonathan Baldwin of Massachusetts, Mr. Curtis and Dr. Jabez True. Mr. Baldwin taught in the Block House. Mr. Curtis taught part of the time in a cooper's shop, and Dr. True in the Block House. A part of the expense of these schools was borne by the Ohio Company and part by the parents of the children. Soon after the close of the Indian war, steps were taken to provide better accommodation for the schools. April 29th, 1797, a meeting of citizens was held to take into consideration measures for promoting the education of youth. Gen. Rufus Putnam was chairman, and R. J. Meigs, Jr., secretary. It was then "Resolved that a committee of six be appointed to prepare a plan of a house suitable for the instruction of youth and religious exercises,

and to make an estimate of the expenses, and the most suitable means of raising the necessary money, and to fix upon a spot whereon to erect a house, and report on Saturday next at three o'clock P. M." The committee consisted of Gen. Rufus Putnam, Paul Fearing, Griffin Greene, R. J. Meigs, Jr., Charles Greene and Joshua Shipman. At a meeting of citizens held May the 6th, that committee reported as follows:

"The committee, appointed to prepare a plan for a house suitable for the instruction of youth and religious exercises, and the most suitable means of raising the necessary money, and to fix upon a spot whereon to erect a house, beg leave to report that they exhibit hereto annexed a plan of house suitable for the purpose desired. They have estimated the expense of erecting and completing the same at one thousand dollars, and that their opinion is that the best mode of raising the necessary moneys is that the possessors of ministerial lands lying on the Ohio river between Hart's Ditch and the south end of Front street, and on Front street, and between Front street and the Muskingum river, do pay at the rate of one dollar for every one-third of an acre, which they respectively possess, and that a committee be appointed to assess the individuals possessing other ministerial lands, making the before mentioned assessment of one dollar for every one-third of an acre the standard, and that the city lot 605, originally drawn by John Friend, be the place whereon to erect the building; and that a subscription be opened for the purpose of raising the deficiency of moneys, if any there should be."

After discussion it was

"*Resolved,* That the meeting approve the report of this committee *so far* as relates to the plan of house suitable for the instruction of youth and religious exercises; and the estimate of the expenses of erecting and completing the same, being one thousand dollars, and the place whereon this house should be erected, which is on city lot No. 605, originally drawn in the name of John Friend.

Resolved, That a committee be appointed to assess the possessors of ministerial lands in proportion to the value of their respective possessions; and that this committee draw up a subscription for the purpose of defraying any further necessary expenses of building the house, and that the moneys which shall be assessed, subscribed and paid shall be considered as loans until compensation shall be made to such persons, so assessed, subscribing and paying out of the funds to arise from

the ministerial lands and school lands, agreeable to such system as shall be hereafter adopted relative to the taxing of such lands, and if such compensation shall not be hereafter made as aforesaid then the persons so assessed, subscribing and paying shall be considered as proprietors of the house in proportion to the sums which they shall severally be assessed, subscribe and pay.

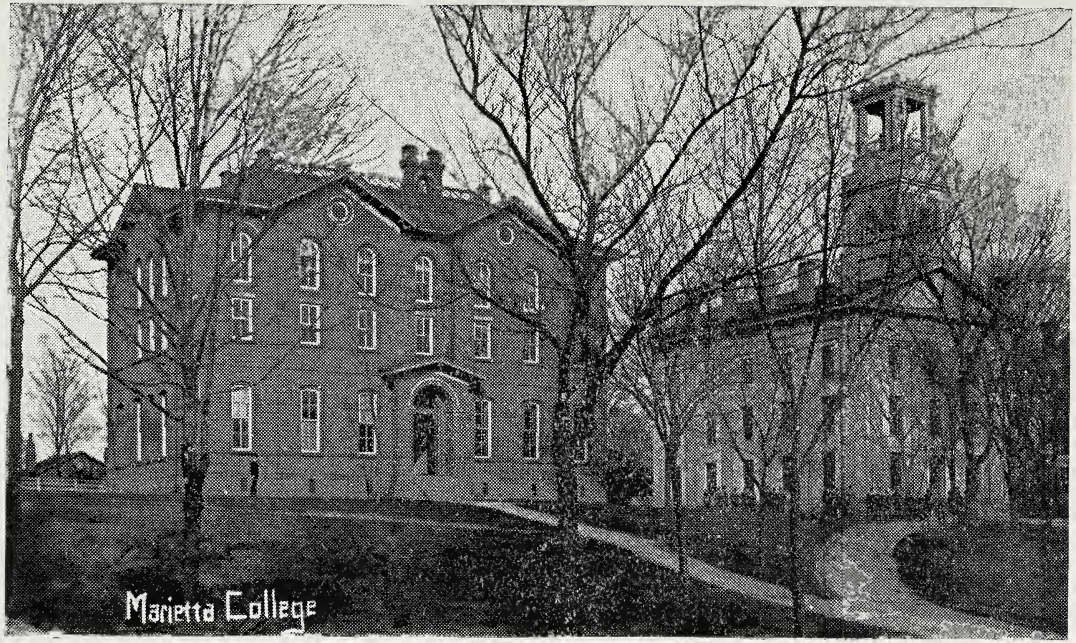
Resolved, That the committee consist of Paul Fearing, Joseph Buell, General R. Putnam, Ichabod Nye and Col. Sproat; also

Resolved, That Joshua Shipman be appointed to contract for the boards and planks necessary for the house."

From these resolutions it would appear that lands in the ministerial section had been assigned to individuals but no provision had been made for taxing them. At a subsequent meeting it was resolved that the house to be erected be called the Muskingum Academy. We have not been able to ascertain how much money was raised by assessment on ministerial lands, but we find in the article by A. T. Nye, Esq., already referred to, a subscription paper, as follows: "May 13th, 1797; whereas it is contemplated to build an academy at Marietta to be called the Muskingum Academy, by subscriptions, to be held in properties and moneys paid, and the subscribers desiring to carry so laudable an object into effect, do, each for himself, undertake and promise to pay to Jabez True, treasurer, or his successor, in case any should be appointed by the proprietors, such sum or sums of money as they do hereby severally affix to their names."

The subscription was as follows:

Rufus Putnam,	$300.	John Matthews,	$20.
Charles Greene,	40.	Daniel Story,	30.
R. J. Meigs, Jr.,	40.	Edwin Putnam,	20.
Jabez True,	30.	Griffin Greene,	20.
Joseph Lincoln,	20.	Benjamin Tupper,	20.
Ichabod Nye,	40.	Samuel Thorniley,	10.
Joshua Shipman,	20.	Timothy Buell,	10.
Ebenezer Sproat,	40.	Azariah Pratt,	10.
Paul Fearing,	20.	Ashel Hale,	10.
John Collins,	10.	Gilbert Devol, in work,	20.
Earl Sproat,	20.	Nathan McIntosh,	
Joseph Buell,	20.	in brick,	25.
Francis Thiery,	2.	William R. Putnam,	30.
Ezra Putnam,	15.	William Bridge,	
Perley Howe,	10.	in laying brick,	10.


Marietta College

Luther Shepard,	10.	John G. Petit,	10.
James White,	10.	Levi Whipple,	10.
Josiah Monroe,	15.	Thomas Lane,	10.
John Brough,	10.	Joseph Gilman & Son,	40.
Joel Bowen,	20.	Josiah Hart,	10.
W. U. Parsons,	10.	Jonathan Devol,	10.
Christopher Burlingame,	20.	William Skinner,	30.
Judson Guitteau,	10.	Dudley Woodbridge,	30.
William Hart,	10.	David Putnam,	20.
Stephen Pierce,	15.		

From other parts of the records we learn that some, at least, of these subscriptions, were assessments on ministerial lands held by the subscribers. The amount of money was stock in the building at ten dollars per share. This building was 26x48 feet, and 12 feet high to the eaves with arched ceiling, and a porch at the entrance on the side. It had a cupola at first, which was subsequently removed. The building was furnished and ready for occupancy about the beginning of the year 1800, and a school was opened probably in the spring of that year. At a meeting of shareholders, held May 26th, 1800, several articles were adopted to regulate the schools. Among these were the following:

Article 2. The trustees shall have power to appoint a preceptor of the Muskingum Academy, well qualified for the instruction of pupils in the branches of science contained in the third article, and for that purpose to engage to him the occupancy of the Academy for such time as they shall see fit, not being less than one quarter of a year.

Art. 3. It shall be the duty of the preceptor to teach the pupils writing, reading, arithmetic, geography, English grammar and the Latin and Greek languages, the different branches of which a pupil is to be taught to be signified to the preceptor by the parents or guardians of the pupil.

Art. 4. It shall be the duty of the preceptor to pay due attention to the language and manners, particularly, and to the deportment of pupils generally, that they be instructed to be civil and obliging to each other, and respectful everywhere to all.

Art. 9. The price of tuition to be paid to the preceptor for his use for each quarter shall be: For reading and writing, $2; for arithmetic, English grammar, the fundamentals of astronomy and geography, $2.50; Latin, Greek and mathematics, $3. There shall also be paid for each pupil taught reading and writ-

ing, 30 cents. For those taught arithmetic, English grammar and geography, 40 cents. For Latin, Greek and mathematics, 50 cents per quarter to the preceptor, who shall pay over the same to the treasurer for such use as shall be directed by the proprietors."

This building was used for worship by the congregation of the First Church from the time of its completion, and for this purpose several stationary seats or pews were made. The occupancy of six of these was sold to the highest bidder, July 29th, 1802, in sums ranging from $25 to $28, and the money was used to paint and repair the building.

We may understand how intimately religion and education were associated in the minds of the pioneers by the following vote, passed December 20th, 1802:

"*Whereas*, All professing Christians consider it an essential branch of education to have their children, and those under their care, instructed in the principles of the Christian religion, and that the public catechising of children has always been considered as a part of the duty incumbent on the minister or pastor of a religious society, therefore,

Resolved, That the minister or pastor of the First Religious Society of Marietta shall have liberty from time to time to instruct the pupils of the several schools that may hereafter be kept in the Muskingum Academy, provided it is not more than half a day in any one month, and that he give at least three days' notice to the preceptor of the school of the time proposed for the exersise aforesaid."

At that time there was no other congregation in Marietta than that of the First Society. December, 1805, it was "resolved that the Second Religious Society have permission to occupy the Academy during the Sabbaths it shall not be occupied by the First Religious Society, and at other times not inconsistent with appropriations of the Academy heretofore named." The use of the building was also granted to the Methodists, and probably to others. The early teachers in the Academy as given by A. T. Nye, Esq., were as follows: 1800-1, David Putnam, a graduate of Yale College, and Edwin Putnam; 1803, John Leavens; 1804, Benjamin F. Stone; 1807, David Gilman and A. K. Clough; 1808, M. B. Belknap and Timothy E. Danielson; 1808, Caleb Emerson. About 1816 the house was repaired and

changed in its interior arrangement. It was divided into two rooms to accommodate two schools. In 1815 a new association was formed called the Marietta School Association. This was a limited stock company with an authorized capital of $800. What was done with the capital does not appear in the records. It was composed in part of the proprietors of the Academy, and the occasion of its organization may have been to arouse new interest in the cause of education, and perhaps better to comply with an act respecting schools, passed by the legislature of Ohio, February 15th, 1815. This association established a school of a somewhat higher grade than had been previously held, and hired the Academy at an annual rental of sixty dollars, which was afterwards reduced to fifty dollars.

This school, according to the recent law, secured a certain amount of public money for each pupil. Its records do not extend beyond 1816, but a foot note states that it subsequently purchased the Academy. There is an interval in the records of the Academy from 1815 to 1820, when they are resumed, and the division of shares seems to have been on the basis of the original Academy association. Probably the first teacher under the school association was Mr. Elisha Huntington, a graduate of Dartmouth College, afterwards for several years Mayor of Lowell, Massachusetts, and also Lieutenant Governor of Massachusetts. The school was subsequently taught by William A. Whittlesey, William Slocomb and J. K. Joline. The last regular school held in the Academy, so far as we can ascertain, was opened by Mr. Levi Keyes, March 8th, 1827, and seems to have continued about one year. In 1827 the trustees were authorized to negotiate with the bank of Marietta for the purchase of the Academy, and the land on which it stood. This sale was probably not effected, for in 1830 it was voted that the stockholders will rent the Academy for $20 per year for five years for the use of a school with liberty to the occupant to make such alterations in the interior of the building as he may find necessary for the accommodation of the school, at his own expense. This would indicate that the building was out of repair, and the proprietors were unwilling to expend money upon it. It is probable that the trustees had in mind the possibility that Rev.

L. G. Bingham, then about to open a school, would be induced to use this Academy for that purpose, but it seems to have been too much out of repair for his purpose, and was used by him only for a few weeks.

October 8th, 1832, the Academy and fixtures were sold at auction for $479.02. The building was subsequently removed to Second street, between Scammel and Wooster, where it was used as a dwelling house until 1887, when it was demolished. Dr. S. P. Hildreth says: "This was doubtless the first structure of its kind in Ohio, it having been commenced two years after the close of the Indian War, when few improvements had been made in the cultivation of the soil, and the people were poor, but the wisdom and good sense of the descendants of the Puritans led them to see that instruction in religion and learning were really necessary for the welfare of society."

When Rev. L. G. Bingham became pastor of the church in 1826 he saw the need of better facilities for education. The present excellent system of public schools had not been inaugurated and as just seen the work in Muskingum Academy was about at an end. Within a short time Mr. Bingham commenced to give instruction to private pupils. He soon learned from an English teacher, by the name of Bacon, of a new system of primary instruction founded upon the Pestalozzi plan. He decided to introduce this system in Marietta. In 1827 or 1828 he commenced an infant school under the instruction of Miss Phebe Battelle. This school was held in a small building on Front street, which had been the law office of Governor R. J. Meigs. This school proved prosperous and it was decided to enlarge the work. In the Marietta *Friend and Gazette* of September 11th, 1830, was an advertisement of "The Marietta Institute for Education," which was to open September 23rd, instant, and continue eleven weeks, under six teachers and consisting of four departments, first an infant school, second a primary school, third a high school, fourth a young ladies' seminary. Tuition in the first was to be $2.50 per quarter, in the second $3.00, in the third and fourth from $4.00 to $5.00. Infant scholars were taken from two years old and upwards; in the primary school were those sufficiently advanced to use books.

Mr. Bingham urged attendance, and to the possible objection that the tuition was high he answered that the infant school had already expended one hundred dollars more than the receipts. The Ladies' Seminary was opened in a building on Putnam street between Front and Second, the High School in the old Muskingum Academy, but on the completion of Library Hall, on Front street, a few weeks later it was removed there, where it was held during the remainder of that year. The next term Mr. Nelson Brown, a graduate of Williams College, became instructor. In April, 1831, Mr. Mansfield French, a successful teacher from Vermont, became an associate proprietor in this school and he and Mr. Brown gave instruction. During the summer of 1831 Mr. Henry Adams, from Amherst College, was teacher in place of Mr. Brown. In 1832, Messrs. Henry Smith and D. H. Allen, from Andover Seminary, were teachers in the High School, with Miss Spaulding and Miss Deborah Wells, (afterwards Mrs. D. P. Bosworth), in the Ladies' Seminary. In 1831 both these schools had been removed to a building purchased for the purpose, on the corner of Second and Putnam streets. In the spring of 1832, at the request of Messrs. Bingham and French, an advisory board of trust was appointed, consisting of Caleb Emerson, James Whitney, Dr. S. P. Hildreth, Dr. John Cotton, Arius Nye, Weston Thomas and Douglas Putnam. In September, 1832, we find the following in the *Friend:*

"It will be seen by an examination of the catalogue of the Marietta Institute for Education just published that the number of pupils for the past year was two hundred and thirty; of this number one hundred and seventeen were inserted as from abroad. Eight states were represented, Massachusetts, Vermont, New York, Pennsylvania, Maryland, Virginia, Ohio and Kentucky. In the High School thirty-three have been in the languages."

During the year 1832 the school continued to prosper, and December, 1832, the institution was chartered by the State as the "Marietta Collegiate Institute and Western Teachers' Seminary." The Board of Trustees consisted of Dr. John Cotton, Douglas Putnam, John Mills, L. G. Bingham, Caleb Emerson, Arius Nye, Dr. Jonas Moore, A. T. Nye and John Crawford. In

January, 1833, the property was transferred to these trustees but the former proprietors were requested to continue in charge during the school year. A meeting of citizens was held February 9th, 1833, which was addressed by Rev. John Spaulding, James McAboy, Henry Smith, and Mr. L. Vail, from Lane Seminary, and it was resolved to make an effort to raise twenty thousand dollars within twelve months and also to raise eight or ten thousand dollars of this sum in Marietta and vicinity within three months. Between six and seven thousand dollars were pledged by persons present. It was proposed that the Institute should consist of, first, an English Department; second, a Classical or Collegiate Department; third, an Academic Department. The female department was continued in the building on the corner of Second and Putnam streets, but in the autumn of 1833 the other departments were removed to a building which had been erected on the present College Campus, now known as the dormitory. The ladies' school was continued under the same board of trustees as the College until 1843, when the building was purchased by Rev. Lionel Tenney, who continued the school as a private institution until 1864. The charter obtained in 1832 was defective in some important particulars and in February, 1835, a new charter was obtained and the name changed to Marietta College. Rev. Joel H. Linsley, D. D., pastor of Park Street Church, Boston, was elected President, and with him were associated Professors Henry Smith, D. H. Allen, Milo P. Jewett and Samuel Maxwell. From that time to the present the College has been under an able corps of instructors and has always been a power in the cause of Christian education.

As is stated in the chapter on the pastorate of Rev. L. G. Bingham, that gentleman was the founder of Marietta College. It was the power of his personal influence which prevailed upon the first trustees to undertake the work. His object, as of the early friends of the College, was to educate young men for the Christian ministry. In this respect it had been from the first a college of the New England type. Previous to this time the pastor of the First Church of Marietta had usually been a trustee of the University at Athens and several young men from

Marietta had been educated there. This was a State institution and about that time political changes in the State government caused corresponding changes in the trustees and faculty of the University. These and the liability of similar changes in the future caused Mr. Bingham and his associates to feel that such an institution could not be depended on to educate young men for the ministry, and they determined to establish a college which should be distinctively Christian. Neither Muskingum Academy nor Marietta College were intended to be denominational schools. They were both founded on the broad catholic principles which have characterized the educational institutions of New England. While this was true, both of these schools were founded principally by members of the First Church and received a large share of their moral and financial support from the two Congregational churches of Marietta, which were one until after the founding of Marietta College. The members of these congregations have contributed to the funds of the College more than $200,000. This does not include a multitude of smaller gifts and almost constant aid to individual students. The use of the house of worship of the First Church has been freely granted from the first for the public exercises of the College. There has never been any organic connection between the two.

The moral and pecuniary connection of the church with the College has been so intimate that we need no apology for inserting this brief account in the history of the church. A large number of the sons and daughters of the members of this church have received a liberal education either in Marietta or elsewhere. The church has sent out an unusually large number of devoted ministers and ministers' wives, besides many educated men and women in other departments of life. During the century of its history the church, true to the spirit of the founders of New England and the framers of the Ordinance of 1787, has not only encouraged but promoted "*Religion, Morality and Knowledge.*"

CHAPTER XI.

CONFESSION OF FAITH.

The original Confession of Faith and Covenant were as follows:

"We whose names are underwritten, having our residence by the Providence of God in the County of Washington, Territory of the United States Northwest of the Ohio river, and in the County of Harrison, State of Virginia, where by reason of distance, we cannot enjoy stated communion with the churches of which we are members, nor with any other, deeply sensible of the high importance of such communion, and desirous of being qualified for it by being incorporated and organized as a particular distinct church of Christ, do therefore severally and cordially embrace the subsequent Confession of Faith and Covenant:

I. We believe in the existence of the one only living and true God, a Spirit, self-existent, infinite, eternal, immutable and incomprehensible, in his being and divine perfections; that he made, preserves and governs the world and all things in it, that all religious worship is his due and his only.

II. We believe that this Being exists in three persons, the Father, the Word, and the Holy Spirit, that they are one in essence, equal in power and glory.

III. We believe that Jesus Christ is the Son of God and our only Saviour.

IV. We believe that the Sacred Scriptures of the Old and New Testaments are the word of God, and contain perfect and infallible rules of faith and practice, and we hereby profess our belief in the several doctrines therein contained, and our full determination by the grace of God to practice every duty therein enjoined.

This being our sincere profession we severally and jointly in the presence of the Omniscient God, enter into solemn covenant with him and each other as follows:

We avouch the Lord Jehovah, Father, Son and Holy Ghost, to be our God and portion. And we dedicate ourselves, and all that he has graciously given us, unreservedly to him to be improved in his service. We sincerely engage to renounce and

CHAPEL.

avoid whatever we know to be displeasing to him, and to walk by the aid of divine grace in all the commands and ordinances of the Lord, blameless as becometh the gospel.

We engage and promise to bring up the children which have been, or may be graciously given us, with all those who may be under our care, in the nurture and admonition of the Lord, maintaining family, as well as secret and public worship, so far as is in our power. We submit ourselves to the government of Christ in his church, and to the regular administration of it in this branch of the Christian Church, so long as God in his providence shall continue us members of it, engaging to exercise a Christian care and watch over each other in love agreeably to the rules of the gospel.

Marietta, December 6th, 1796.

The following is the Confession of Faith adopted by the church on the day of the ordination of Rev. S. P. Robbins, January 8th, 1806:

I. We believe that there is only one living and true God, who exists of himself, without begining or end, who is the Creator, Preserver and Sovereign Disposer of all things; and who is infinite and infinitely glorious in every natural and moral perfection.

II. That this one God subsists in a mysterious and incomprehensible manner in three persons, distinguished in the Holy Scriptures by Father, Son and Holy Ghost, which three are equal in all divine perfections and glories.

III. That the Scriptures of the Old and New Testaments are a particular revelation from God to man, given by inspiration of the Holy Ghost and as such are the only rule of faith and practice.

IV. That God, as a wise being, has a plan respecting everything that exists or takes place, which plan is unalterable and eternal, and will issue in the most general and highest possible good of his holy kingdom, when he himself shall be all and in all.

V. That he exercises a moral government over all rational beings in giving them laws, and in finally judging, rewarding and punishing them according to those laws.

VI. That the law of God is an eternal, perfect and unalterable rule of righteousness, requiring perfect obedience in pain of eternal damnation.

VII. That God at first created man in a state of moral rectitude and holiness.

VIII. That man fell from this estate by sin, and that being the representative of human nature at large, his posterity, according to a holy and wise constitution of God, came into the

world sinners and are sunk into a state of total moral corruption, the seat of which is the heart.

IX. That while in this state of total moral depravity, no obedience can be performed by them that is acceptable to God, and that of course they cannot by anything that they can do while in this situation, bring God under any promissory obligation to grant them regenerating grace.

X. That God, foreseeing that this would be their situation, and that they would, notwithstanding any means which might be used to reclaim them, certainly perish in it if left to themselves, did, of his mere good will and pleasure, and before the foundation of the world, elect in Christ those to salvation and those only, who are finally made the happy subjects of it, thus having mercy on whom he will have mercy, and leaving whom he will to blindness and hardness.

XI. That in pursuance of this his gracious design to such he found out and has entered upon a method to save them so as at the same time to maintain the honor of his law and government by a Mediator.

XII. That this Mediator, who is the eternal Son of God, in order to fulfill or execute this method of grace and salvation, did become truly man by taking the human nature into a personal union with his own, and has in our nature and stead, suffered the curse of the law and yielded perfect obedience to it.

XIII. That having thus made atonement for sin and brought in everlasting righteousness, he arose from the dead, ascended into heaven, and is seated at the right hand of God, to reign as king of heaven and earth till all things shall be put under his feet, and is able to save all that come to God by him.

XIV. That every one who repents and believes, or truly trusts in him, and accepts of him as he is offered in the gospel, shall be pardoned and received to favor, however guilty and unworthy in himself, purely and only on account of his merit and worthiness being imputed to them who are thus united to him by a living faith.

XV. That regeneration, or a holy change or renewal of heart, is solely and instantaneously produced by the special agency or influence of the Divine Spirit, is absolutely necessary for salvation, and lays a foundation for the aforementioned exercise of faith and repentance, as well as for all other Christian graces.

XVI. That all those who have been once renewed, are through grace entitled to everlasting life, and shall assuredly persevere in faith and holiness unto the end; this being promised in the covenant of grace to all who lay hold of it.

XVII. That though believers are justified by faith alone, yet the moral law binds or obligates them (as well as others) to the

perfect obedience of it though they be not under it as a covenant of works but under grace.

XVIII. That none attain to a perfect conformity to the law of God in this life, but are sinfully defective in all exercises and actions.

XIX. That as all the promises of the gospel are made to truly holy or gracious persons, and to none but such, none can have any evidence of their interest in Christ, but by a consciousness of their own holy exercises, and by coming to a certain knowledge of this, as they may, they can obtain an assurance of their own salvation.

XX. That at the last day Christ shall raise the dead, judge the world, and doom the wicked to endless destruction, and receive the redeemed to the happiness and glory of his eternal kingdom.

XXI. That Christ has a true church in the world, which he will maintain and build up, till it shall be brought to its perfect and most glorious state; and as none ought to profess to be friendly to him who are not really so, therefore,

XXII. That the qualification requisite for any one to become members of His visible church or kingdom in this world, is holiness or grace in the heart.

XXIII. That Christ, who is head over all things to the church, has instituted for its benefit two kinds of officers, viz.: That of bishop or pastor and that of deacon. Also two sacraments as seals of the covenant, baptism and the Lord's supper, that the former is to be administered to believers and their children, and the latter only to those who can by faith discern the Lord's body.

XXIV. That for the purity of His church and for the prevention of any scandal being brought upon religion through the misconduct of any of its professors, Christ has given a system of discipline, the steps of which (as recorded more particularly in the 18th of Matthew) ought to be taken with an offending brother by any member who is knowing to his faults, and who can prove that of which he accuses him, all which is to be done from a spirit of Christian meekness, and from a tender concern for the honor of Christ and his cause.

XXV. That the Christian Sabbath is of divine institution, and as such ought to be duly observed agreeable to the manner in which God in his word requires us to attend to it.

THE COVENANT.

You (and each of you,) looking upon yourself (yourselves) under obligation to confess Christ before men, and to unite with his visible church on earth, do now in the presence of the Dread

Majesty of heaven and earth, the holy angels and this assembly, seriously and solemnly choose and avouch the Lord Jehovah to be your God, and acknowledging your obligations to be his forever, do, so far as you know your own heart, cheerfully devote yourself (yourselves) to him, through Christ Jesus his Son. You renounce all the ways of sin, and give yourself (yourselves) up to God, choosing him to be your Law-giver and portion; and sensible of your blindness, guilt, unworthiness, and utter insufficiency to keep covenant with God, you choose Christ for your teacher, rely on his merit and worthiness alone for pardon and acceptance with God, and receive the Holy Spirit as your sanctifier and comforter, heartily embracing the way of salvation as revealed in the gospel.

You take God's holy word to be your only rule of faith and practice, and solemnly engage by the help of his grace, sincerely to conform to it in all the ways of holy living; and you promise and engage to maintain and continually to attend upon all the institutions, and ordinances of the gospel—baptism and the Lord's supper, public worship, and the strict observance of God's holy Sabbath. You promise to maintain secret and family religion, and faithfully to instruct, educate and govern your children and all that shall be under your care.

You also covenant to walk with this church, and faithfully and impartially to exercise the instituted discipline of Christ's house according to the rules of his holy word, and to meekly submit to the same, taking constant care to walk orderly in all things, so as to give offense to none. And you do now publicly espouse the cause of Christ, promising to be faithful in the same, and to endeavor to promote it in all proper ways; especially seeking to recommend your holy religion to all, by your strict and constant practice of justice, goodness, temperance, sobriety and godliness.

All this you do in humble dependence on the Lord Jesus Christ, praying that he would enable you to be faithful in his covenant, strengthening you unto every good work to do his will, and working in you that which is well pleasing in his sight, to whom be glory forever and ever.

The Confession of Faith as abridged by Mr. Robbins in 1814 and printed in the Manuals of 1821 and 1834 was as follows:

Article I. We believe that there is only one living and true God, who is the creator, preserver and governor of the universe; and that he is infinite in his being and in every natural and moral perfection.

Article II. That this one God exists in three persons, called,

in Scripture, Father, Son and Holy Ghost; that they are in essence one, and in all divine attributes equal.

Article III. That the Scriptures of the Old and New Testaments are given by inspiration of God, and are the only unerring rule of faith and practice.

Article IV. That God as an infinitely wise being has a perfect and unalterable plan of government, which, in the execution thereof, will issue in the highest possible good of his moral kingdom, and the greatest glory of his own name.

Article V. That the law of God is an eternal, perfect and unalterable rule of righteousness, requiring perfect obedience on pain of eternal damnation.

Article VI. That man was, at first, created in a state of perfect holiness, but that he fell from this state by transgression.

Article VII. That he was so placed as public head, or representative, of all his posterity, as that, in consequence of his disobedience, they were constituted sinners, and came into the world in a state of total moral depravity.

Article VIII. That while in this their natural state they can do nothing which will bring the Divine Being under any obligation on the ground of merit or promise, to grant them regenerating grace, which must therefore be, when bestowed, a free and sovereign gift.

Article IX. That God foreseeing this their state, and that they would persist in it, if left to themselves, notwithstanding any means that might be used to reclaim them (being so bent upon iniquity), did, to glorify his sovereign grace, elect, in Christ, before the foundation of the world, those to salvation who are finally saved. Yet notwithstanding the inadequacy of means to the bringing in of his elect, He has been pleased, in His infinite wisdom, to ordain them particularly the preaching of the word, accompanied with prayer; and which are rendered effectual unto salvation, when attended with the special influences of the Holy Spirit; that all, therefore, are under obligation to attend upon them; though, at the same time, with honest and obedient hearts.

Article X. That such is the method of salvation, through the obedience and death of Christ, as that complete atonement being thereby made for sin, sinners can be pardoned and saved consistently with the honor of the Divine law and government.

Article XI. That all who truly repent, and by faith cordially accept of and trust in the Lord Jesus Christ, as their surety, shall for his merits' sake alone, be pardoned and received to favor.

Article XII. That regeneration, which is a renewal of the heart, in "knowledge, righteousness and true holiness," is pro-

duced solely and instantaneously by the special influence of the Holy Spirit; and inasmuch as it lays a foundation for the exercise of every grace, as well as for all acceptable obedience and holy enjoyment, is indispensably necessary to salvation.

Article XIII. That all who have been renewed will persevere in holiness to the end of life; being kept by the power and promise of God, through faith unto salvation; and that such by coming to a certain knowledge of their own holy exercises, as they may, (even though morally imperfect in themselves), seeing the promise of eternal life is made to such exercises, can obtain an assurance of their own salvation.

Article XIV. That the Christian Sabbath, which is the first day of the week, is of Divine institution; and as such, is to be duly observed by a holy resting from all worldly labor and recreation, and spending the day in public and private exercises of worship, except so much as is to be taken up in works of necessity and mercy.

Article XV. That Jesus Christ has a true church in the world consisting of those who are friends to and believers in him; and that all such, upon a visible profession of their faith in him, have a right to the sealing ordinances, and to baptism for their infant offspring. Also that he hath for the regulation and benefit of his church, instituted in the same the office of Bishop or pastor and that of deacon. (Phil. I, 1.)

Article XVI. That there shall be a resurrection of the dead, both of the just and the unjust.

Article XVII. That there will be a day of judgment in which all will receive a sentence of just and final retribution,—the wicked doomed to endless punishment, but the righteous received to life everlasting.

The Covenant remained substantially the same.

This was the Confession of Faith and Covenant of the Church until revised and printed in an edition of the Manual in 1867. This was as follows:

ADDRESS.

Beloved in the Lord: You have presented yourselves before God, in this public manner, to make profession of your Christian faith, and unite with the visible church. You are about to ratify publicly that covenant, which you have already entered into, to receive the Father, Son and Holy Ghost, as offered in the gospel, and to walk in all the commandments and ordinances of the Lord.

We trust that you have well considered the nature of this transaction; and that you perform it under a deep sense of

your weakness, and your unworthiness to utter these vows unto the living God.

Yet if, weary and heavy laden, you have obeyed the call of Christ, and found rest unto your souls, with humble confidence and joy, you may hear this day the voice, and trust the faithfulness of your new, your divine Master: "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light."

You will now listen to the Articles of Faith adopted by this church, and publicly profess the same.

CONFESSION OF FAITH.

We believe that there is one only living and true God, self-existent and infinite in every perfection, the Creator, Preserver and Governor of the Universe.

We believe that God is revealed in the Scriptures as the Father, Son and Holy Ghost; that these three are in essence one, and in all divine attributes equal.

We believe that the Scriptures of the Old and New Testaments are the Word of God, given by inspiration, and are the only unerring rule of faith and practice.

We believe that man was created in a state of perfection, from which he fell by transgressing the divine command; and that, in consequence of his disobedience, the hearts of all men, until renewed by divine grace, are without holiness, and wholly alienated from God.

We believe that God so loved the world that he gave his only begotten Son to die for its redemption, who, taking upon him our nature by being born of a woman, became a sacrifice for sin, and was ordained a High Priest forever, to make atonement by his obedience unto death for human guilt, that thus forgiveness and eternal life might be freely extended to all who by faith will accept of his mediation, and be justified by his righteousness.

We believe that through the gracious influence of the Holy Spirit alone, making the truth effectual, men are convinced of sin and brought to repentance; and that those who are thus renewed, having been chosen in Christ from the foundation of the world, are kept by the power of God, according to the promise, through faith unto salvation.

We believe that Jesus Christ has a true church in the world, consisting of those who are friends to and believers in him, and that all such, upon a visible profession of their faith, have a right to its sealing ordinance (baptism and the Lord's supper,) and to baptism for their infant offspring.

We believe that the Christian Sabbath is of divine appointment, and its observance of perpetual obligation.

We believe that Christ Jesus will come again to judge the world in righteousness, and that the dead will be raised, the wicked being doomed to endless punishment, and the righteous received to life everlasting.

DO YOU THUS PROFESS?

The ordinance of baptism will here be administered to those who have not already received it in their infancy, while the latter will now adopt the act of their parents as their own.

COVENANT.

In the presence of God and this assembly, you do now solemnly avouch the Great Jehovah, Father, Son and Holy Ghost, to be your God. Renouncing all the ways of sin, you give yourself to God in an everlasting covenant; choosing him as your Father, Lawgiver and Portion; his Son as your only Redeemer, and the Holy Ghost as your Sanctifier and Comforter; cordially embracing the way of salvation revealed in the gospel. Consecrating your powers, property and being to the Lord, you promise that, through the assistance of his grace, you will cleave to him as your chief good; that you will give dilligent attendance to his word and ordinances; that, denying all ungodliness and every worldly lust, you will live soberly, righteously and godly in this world.

You do cordially join yourselves to this church, engaging to submit to its government and discipline; to strive earnestly for its purity, peace and edification; and to walk with its members in charity, faithfulness, circumspection and meekness.

You covenant also to regularly attend the worship of God in public, in the family, and in the closet, and to attend the devotional, and other meetings of the church, when not providentially prevented.

Do you thus covenant and engage?

(The church will rise.)

We do now affectionately receive you as members of this church, and in the name of Christ declare you entitled to all its privileges. We welcome you to our fellowship in the blessings of the gospel, and on our part engage to watch over you, seeking your edification, and endeavoring to promote your present and everlasting welfare.

And now, beloved in the Lord, let the solemn relations into which you have thus entered, ever be impressed upon your

minds. Let it never be forgotten by you that you bear the sacred name of Christ, and have now been baptized into him. Henceforth Christ is your Lord and Master, and by his dying love we charge you to follow and obey him; to endure faithfully unto the end, that at the last the crown may be yours.

The Lord bless you and keep you. The Lord make his face shine upon you, and be gracious unto you. The Lord lift up his countenance upon you and give you peace. Amen.

These Confessions placed together give us a good illustration of *the evolution of church creeds* during the century. At the time the church was organized, Pastor Story and his associates were removed from the theological discussions of the time, and were governed by the practical necessity of forming a bond of union between Christians holding different views. They therefore formulated a Confession and Covenant which were models of brevity and conciseness.

But at that time the New England divines supposed themselves bound to defend all points of their theological system. It was not strange that Pastor Robbins, fresh from theological studies, should introduce a new Confession which embraced the subtle doctrinal statements of that time. This creed was soon found to be cumbersome in practical use, and the members of the church suggested a revision, which was made, although the long creed was regarded as the standard until the present brief confession was adopted. The tendency is still to reduce doctrinal statements to essentials, and when the next revision is made this confession will probably be shortened.

This seeems an appropriate place to add the rules which have been adopted for the government of the church.

STANDING RULES.

1. Persons offering themselves for admission to this church by profession, shall give satisfactory evidence of regeneration, be examined by the church, or the Church Committee, and be approved by vote of the church, and in ordinary cases be propounded publicly two weeks previous to full admission, when they shall make public profession by adopting its articles and covenant. If coming from another church, they shall bring a letter of dismission and recommendation, or a certificate of good standing in said church, give assent to the articles of faith and covenant, and be received by vote of the church.

2. Members of this church, who desire to remove their rela-

tion, must procure a letter of dismission and recommendation to some other evangelical church, near the place where they reside, within one year after removal, unless they give satisfactory reasons for delay; and after a year's absence, application for letter having been presented will lie over at least one week before action is taken thereon. Any person absent for two years without reporting to the church may be dropped from the roll of members.

3. If any person be convinced that he is not truly regenerated, but professed religion under self-deception, and shall request a dissolution of his connection with this church, if there is nothing in his life requiring discipline, this request may be granted, after he has been duly labored with, by a simple vote declarative of the fact.

4. Members of other churches who may wish to commune here for more than one year, are expected to remove their relation to us, unless they shall give satisfactory reasons for delay.

5. The Lord's Supper shall be administered to this church on the first Sabbath in March, June, September and December, to which members present, in regular standing, from other evangelical churches, shall be cordially invited.

6. A collection shall be taken up at each communion service, to defray the ordinary expenses of the church, and to provide for its indigent members.

7. The preparatory lecture shall be held on the Wednesday or Friday evening preceding each communion.

8. Members of this church are expected to present their children as early as possible for baptism; and, that the blessings of the covenant, of which baptism is the seal, may follow, they shall train them diligently in the fear and love of God, in the knowledge of his word, and in attendance upon his public and social worship.

9. All persons who have not previously received this ordinance shall be baptized upon professing their faith and joining this church.

10. Regular church meetings shall also be held for devotional exercises, conference, and the transaction of business, on the second Wednesday of January and of the month immediately preceding each communion season. The annual meeting shall be held on the third Wednesday of December, when the reports of the officers shall be made and the following officers shall be chosen:

11. A Clerk, who shall keep the records of all business transactions, and present them for approval.

12. A Treasurer, who, at each annual meeting, shall make a written report of the amount and application of all money re-

ceived during the year, including all sums contributed for benevolent purposes.

13. A Committee on Benevolent Contributions, consisting of one person for each cause to which the church shall vote at annual meeting to contribute, who shall collect the sums contributed, and account for the same to the Treasurer.

14. A Church Committee, consisting of the Pastor, Deacons, and four others, whose duty it shall be to propound for admission those persons whom they may approve, after examination, and also to notice whatever may call for discipline. In case of failure to correct whatever may thus call for discipline, they shall without delay bring the matter before the church.

15. All officers of the church shall be elected by ballot, and shall hold their offices for one year, and until their successors are chosen, except the Pastor and Deacons. The Deacons shall hold their office for six years, and the terms of office shall be so arranged that two shall expire at the annual meeting in January, 1890, and two each alternate year thereafter. An election to fill a vacancy shall be for the unexpired term. In the election of officers, as well as in all other business, the right of voting belongs to every member.

16. The Sabbath School, with Bible classes for adults, shall be under the general superintendence of the Pastor, aided by a special superintendent and librarian, to be chosen annually by the teachers and older portion of the scholars.

17. The Monthly Concert of Prayer for Missions shall be observed on the first Wednesday evening of each month, at which a collection shall be taken, to be appropriated equally for the benefit of home and foreign missions.

18. A weekly prayer meeting shall be held on Wednesday evening. The church also recommends a weekly prayer meeting on Friday afternoon at 3 o'clock, for all the female members of the church and congregation, and that the mothers of the church shall co-operate with the other evangelical churches of the place in the meetings of the Maternal Association.

19. It is considered the solemn duty of members of this church, in all ordinary circumstances, to attend with constancy all the regular meetings of this church, both for public and social worship, and also for business; to contribute their proportion toward the support of the gospel, and also, as the Lord shall prosper them, to different charitable and benevolent objects.

20. This church disapproves the use or sale of intoxicating liquors as a beverage, and also discountenances all forms of worldly amusements which are injurious to the Christian name or inconsistent with a Christian profession.

21. These rules may be altered, or new ones adopted, at any regular meeting for business, by a majority of the members present, provided said alteration has been submitted in writing at a previous regular meeting.

CHAPTER XII.

THE FIRST RELIGIOUS SOCIETY IN MARIETTA.

When we study the genesis of the civil and religious institutions established by the first settlers of Marietta, we shall find that they were transplanted in large measure from New England. These settlers had been educated under the system of partial union of church and state, which then prevailed there. This involved what is known as the "Parish system" in the management of church finances, and an appropriation of land, which was held in trust for the support of the church, somewhat similar to the church glebes in England. In the survey and distribution of its public lands, the United States government adopted the following principles, which are directly traceable to the New England colonies: (1) The survey of the land by a sworn surveyor, and a public record of the same. (2) The division of the land into townships of six miles square, and a sub-division into convenient lots, which were to be deeded in fee simple to actual settlers. (3) A reservation of one section in each township for schools. By an ordinance of Congress, passed May 20th, 1785, provision was made to secure the survey of the public domain, which was to be laid out in townships of six miles square. Section 16 in each township was to be reserved for the support of public schools. Sections 8, 11, 26 and 29 were also to be reserved, but for what purpose is not stated in the act.

The special act of Congress, passed in 1787, under which the Ohio Company purchased land in Southeastern Ohio, provided that in this particular purchase, "Section 16 should be given perpetually for schools, and section 29 should be given perpetually for the support of religion." This last provision was limited to the Ohio Company's purchase, and that of Judge Symmes in the vicinity of Cincinnati, called the "Scioto Purchase." It was the practice in the Massachusetts colony from the first, to

set apart one share in each township for the support of religion, and the fact that the Ohio Company employed Rev. Manasseh Cutler, LL. D., a Massachusetts clergyman, to negotiate for the land, explains why this reservation was made in their purchase. Judge Symmes petitioned Congress to make a contract with him for land "in all respects similar in form and matter to the grant made to Messrs Sargeant and Cutler" (the Ohio Company's agents.)

This explains why the reservation of a ministerial section is found in the "Scioto Purchase." The policy of a complete separation of church and state, adopted in the Federal Constitution, explains why subsequent reservations of the same kind have not been made. It is doubtful whether the reservation in these purchases has really fostered the best religious development of these regions, but the settlers adopted the system with good motives. Section 29, in Marietta township, fell within the city limits, and soon became valuable. These lands seem to have been occupied quite early, but we cannot learn that any provision was made to collect rents from them for several years.

When Rev. Daniel Story was settled in 1789, it was agreed that he should be allowed to cultivate some portion of these lands if he desired. When the Muskingum Academy was erected in 1798, it was decided to assess those holding ministerial lands according to the value of the same, and the amounts so assessed and paid were to be credited to the possessor when provision should be made for renting these lands. The first territorial legislature in Ohio convened in 1799, and at its second session, Nov. 29th, 1800, passed an act creating "A Board of Trustees to manage the lands in Washington County, reserved for the support of religion." These trustees were authorized to rent these lands under permanent leases, and the proceeds were to be appropriated to such religious societies as should be subsequently organized, three-fourths to be paid for the support of such teachers of Piety, Religion and Morality, as should be employed by these societies; and one-fourth reserved in the treasury, or put on interest for the purpose of erecting houses of public worship.

The First Religious Society in Marietta was organized March

2nd, 1801, and was doubtless the first society of the kind organized under that act. The original preamble and constitution were as follows:

"MARIETTA, March 2nd, 1801.

We, the subscribers, inhabitants of the fractional township number two, in the eighth range of townships surveyed agreeably to the ordinance of Congress of the twentieth of May, 1785, desirous to avail ourselves and families of the provisions and benefits which may be derived by forming ourselves into a religious society agreeable to an act of the legislature of this territory, entitled, "An Act Authorizing the Leasing of Land Granted for the Support of Schools and for Religious Purposes in the County of Washington," in conformity to the aforesaid act, do form and hereby declare that we have formed ourselves into a religious society on the following principles, and by these Articles of Association:

Article 1. Wishing to participate with all mankind in the solemnities of Divine and Public Worship, and together to receive instruction in Piety, Religion and Morality, all persons (qualified according to the aforesaid law) of every denomination and sect whatever, are invited freely to join this Association, and shall be equally benefitted by any funds possessed by said society.

Article 2. This Society shall be denominated the First Religious Society in Marietta.

Article 3. The Society shall determine, by a majority vote, what public teacher or teachers of Piety, Religion and Morality they will employ, for what time, and on what terms, which shall be by ballot (always provided that such sums to be paid the teacher shall not exceed the proportion of the money to be drawn from the ministerial funds) of all persons duly assembled, and qualified to vote; and shall annually choose a committee of five of their number, which shall be a Standing Committee for the year, whose duty it shall be to call a meeting or meetings of the Society when they shall think it necessary. They shall also in behalf of the Society contract with the public teacher or teachers, chosen as aforesaid, to settle with them, and under the direction of the Society, to engage a teacher or teachers on trial, or occasionally, collect of the several members of the Society, certificates and lodge them with the clerk of the Trustees, according to the fourteenth section of the act aforesaid; attend to any business of the Society, either before the said Trustees, or the Court of Quarter Sessions, and to do and transact any matters or thing according to the just rights of the Society.

Article 4. The day of assembling for public worship shall be

on every first day of the week; the hours of commencement, and the manner of notice thereof, shall be determined by the Society. Lectures shall be delivered at such times and at such places as the public teacher shall fix upon.

Article 5. In order to accommodate the persons of this Society who may reside at an inconvenient distance from the present place of public worship in Marietta, there shall be places of public worship, and certain times determined on for the convenience of such persons, which places and times, and the proportion of preaching at each place, shall be regulated at a meeting of this society, due regard being had to the number to be accommodated.

Article 6. It is expressly stipulated that the members of this Society do not engage hereby, or contract to, or for the use of the Society, any sum or sums more than what shall be drawn from the funds which are, or may be, in the hands of the Trustees aforesaid, and aportioned to this Society.

Article 7. We, the subscribers, each of us, do hereby agree to continue in this Society until we join ourselves to (or organize ourselves into) some other religious Society, and shall give notice thereof in writing to the Committee of this Society.

Article 8. All the transactions of this Society shall be regulated by a majority of the Society duly assembled. There shall be a meeting of this Society on Monday, the 16th day of March next, at two o'clock in the afternoon at the court house in Marietta to commence the business of the Society."

To these articles are appended the names of 127 citizens. These are supposed to embrace all the adult male citizens of Marietta at that time, who were interested in the support of the ordinances of religion. This Society at once became the financial organ of the First Church of Marietta, which had been organized December 6th, 1796, and for two or three years all the funds derived from ministerial section (29) in Marietta, were paid to this Society. At a meeting held April 20th, 1801, the following officers were chosen for the first year: Moderator, Griffin Green; Clerk, William R. Putnam; Standing Committee, (Trustees,) Rufus Putnam, Josiah Hart, Jabez True, Joshua Shipman and William Skinner. It was also voted at that meeting that Rev. Daniel Story be appointed religious teacher for that year. (Mr. Story had been installed pastor of the First Church August 15th, 1798.) It was voted "that the committee contract with the Rev. Daniel Story for any sum for the year

CHURCH.

1801, including the past service for the year 1801, provided it does not exceed four hundred and fifty dollars.

At the next annual meeting, held April 5th, 1802, it was

"*Resolved,* That the Rev. Daniel Story be and he is hereby elected and chosen the public teacher of Piety, Religion and Morality in this Society, to continue to serve them in that capacity so long as his ministerial labors shall be agreeable and acceptable to a majority of the Society, and that so long as Mr. Story shall carry on the work of the ministry in this Society, in manner hereinafter provided, he shall be entitled to and shall receive four hundred and fifty dollars a year, and every year, for his services, to be computed from the first day of January of the present year, 1802, to be paid in two or half-yearly payments of two hundred and twenty-five dollars each. Provided that the aforesaid sum of four hundred and fifty dollars shall not exceed the proportion which at any time this Society shall or may be annually entitled to in the fund appropriated for the support of religion. Provided always that besides the other duties incident to his office as pastor of the church in this place and its vicinity, this society is not to be holden, nor is Mr. Story to have any claim on the sum or sums above stipulated to be paid, save in proportion to the public service he shall perform, or cause to be performed, namely: Two sermons to be preached on each Sabbath throughout the year, except such part of the year as the Society may, from time to time, agree to have but one meeting on the Sabbath."

At the same meeting the Society appointed choristers to superintend the singing on Sunday as follows: "Ichabod Nye, the first, Gideon Stacy, the second, and Nathaniel Gates, the third." Some who were members of the Society at this time had a strong preference for the Presbyterian form of church organization. These, with others who were opposed to Mr. Story, introduced a Presbyterian minister, Rev. Stephen Linsley, about the begining of 1803, and started a rival service. When the members of the Society became aware of this movevent, they attempted to reconcile the opposing faction. At a meeting held February 17th, 1803, the following action was taken:

"*Whereas,* The First Religious Society in Marietta is composed of persons from a number of the states in the Union, and who have been accustomed to different forms of church government. Now, therefore, for the mutual edification and satisfaction of all concerned:

Resolved, That it will be expedient for the Society to employ two public teachers of Piety, Religion and Morality to carry on the work of the ministry of this Society for the ensuing year, whose duty it shall be to preach alternately in the Society with liberty to visit any other Society when not engaged in this Society."

One week later, Feb. 24, the following action was taken:

"*Whereas*, In order to prevent a divison and separation from this Society, it has been judged expedient that two ministers should be employed the remainder of the present year to preach alternately,

Resolved, That the Rev. Daniel Story be requested to relinquish his claim to one-half of his stipulated salary for the remainder of the year, as thereby the union and peace of the Society will probably be promoted, and in case he does, the Society will expect Mr. Story to preach in Marietta every other Sabbath. And be it further

Resolved, That the remaining part of the fund for the support of preaching to which the society is, or may be entitled, shall be applied to the payment of such other preacher or preachers as the Society shall agree to employ, provided that for each day's preaching of such minister or ministers, the sum to be paid shall not exceed the sum paid to Mr. Story for the like service.

Resolved, That Mr. Stephen Linsley, or such other candidate as may be procured, be employed for the remainder of the present year for wnich Mr. Story, agreeable to the foregoing resolution, is excused.

Resolved, That the Standing Committee of the Society be, and they are hereby authorized and requested to carry the foregoing resolutions into effect."

Mr. Story agreed to this resolution and relinquished one-half his salary, but even this did not satisfy the opposing party, and a few months later they made serious charges against Mr. Story. As a result the Society held a meeting January 16th, 1804, at which they listened patiently to these charges and the evidence to sustain them, and as a result passed the following resolution:

"*Resolved*, That the accusations exhibited by Enoch Shepard and Charles Greene are not supported by sufficient proof to disqualify Doctor Story from being a minister of the gospel.

Resolved, That it is not expedient to employ any additional teacher of Piety, Religion and Morality in this Society the present year."

This action was evidently not satisfactory to the disaffected members for, two days later, they withdrew from the Society and organized the Second Religious Society for the purpose of supporting Mr. Linsley. A few weeks later Mr. Story tendered to the church his resignation of the office of pastor, and March 26th he sent to the Society the following communication:

"*To the First Religious Society in Marietta:*

GENTLEMEN: Notwithstanding my having been one of the first settlers in this country, and having experienced with many of my friends all the dangers and hardships of a long Indian war, which endears the sufferers to each other; notwithstanding the great sacrifices I have made with very little compensation for my time and services; notwithstanding the unanimous call to return to this country when at the distance of more than eight hundred miles, and in the midst of my connections and friends, enjoying every means for literary improvement, with a well grounded expectation of a competency of the good things of this life, if not an affluence, with a hope of usefulness; yet being deeply impressed by a conviction that religious disputes of all others, produce the greatest number of evils to society, and that this town is not sufficiently numerous or wealthy to support the teachers of two separate congregations, and give to each ample encouragement without great injury to themselves, I have, therefore, thought it expedient to express my willingness to concur with you in any manner which shall be likely to produce a union of all parties. And I heartily consent to your using such means as you shall think proper to obtain and settle a person in whom you can be united, and to him I will cheerfully relinquish the sacred desk in this place. Should you determine to send to a distant part of this country for a candidate, immediately upon his arrival I will resign my place to him for trial until you shall be satisfied respecting him. If the person who now preaches in this town is the object of your desire, I shall with respect to him fulfill the same engagements which I have made generally.

Now may the God of peace unite us all in brotherly love and affection. May we seek to promote each others good, and be instrumental in advancing true and undefiled religion. May a house be erected in this town in which all shall cheerfully unite in public worship, and with earnest attention receive the instructions of Piety, Religion and Morality."

In a postscript he adds:

"I do not wish you to consider yourselves holden by your votes

of April 5th, 1802, and I wish you to act in the same manner as if I had expressly relinquished the permanency of my settlement in this place which was the object of those votes.

I am, Gentlemen, Your Friend and Servant,

DANIEL STORY."

The Society, after duly considering the communication and the circumstannces which prompted it, took the following action:

"*Whereas*, The Rev. Daniel Story, by his letter of this day, appears to express a desire to promote union and harmony among the people of this town in respect to employing a religious teacher or teachers, and leaving the Society at liberty to dissolve the contract existing between this Society and himself, therefore,

"*Resolved*, That the contract between the said Daniel Story and this Society, founded on a resolution of said Society passed the 5th day of April, 1802, be and the same is hereby dissolved.

"*Resolved*, That it is the opinion of this meeting that it would be inexpedient to engage any person as a public teacher on a permanent establishment until some other candidate or candidates have been heard on trial, and every measure shall have been taken to effect a union."

The Society took still further action to secure an amicable union with the Second Society, but without success. This seems to have been the only serious division in the First Religious Society during its history. We can judge of the merits of the case only by the records as they are given. If we knew all circumstances we should probably find, as in most cases, that there was blame on both sides. There is evidence from other sources that the people supposed Mr. Linsley would also retire and leave the field open for a new man, but he continued with the Second Society until 1816, when he accepted a call to another field, and that Society ceased to receive ministerial funds. We can find no evidence that a Presbyterian church was organized at that time, although from the circumstances such an organization would seem probable.

In 1805 the church called Rev. Samuel Prince Robbins to be their pastor and at the annual meeting of the Society held April 1st, 1805, the following resolutions were passed:

"*Resolved*, (1) That, in connection with the Congregational Church of Christ in this place and its vicinity, this Society does

hereby send their invitation and call to Mr. Samuel Prince Robbins to settle with us in the work of the gospel ministry.

Resolved, (2) That the *stated salary* for the support of Mr. Robbins shall be at the rate of five hundred dollars per annum during his continuance in the work of the ministry in this church and Society, and for that proportion of his ministerial labors which may be performed in Belpre and Adams, which is to be in proportion to the sum subscribed for his support by the people of these places, unless otherwise agreed on.

Resolved, (3) That it shall be the duty of the standing committee of the Society to contract with Mr. Robbins upon the principle contained in the last mentioned resolution, in connection with the resolution passed by the Society the 11th day of May last, provided that the last mentioned resolution is not to be construed to bind any individual beyond what he has or may voluntarily subscribe."

Mr. Robbins visited friends in Connecticut before a final answer was made to the call of the church and Society. His letter of acceptance was dated Norfolk, Conn., Sept. 21st, 1805. December 16th the Society appointed Judson Guitteau, Abner Lord, Stephen Prince, James Lincoln and Ichabod Nye a committee to address to Mr. Robbins the following letter:

"Dear Sir: The First Religious Society in Marietta embrace the earliest opportunity to congratulate you on your return to Marietta and express our gratitude to the Supreme Being, who, in his good providence, disposed you to accept the call of the Congregational Church and Society in this place to settle with them in the work of the ministry. We look forward with pleasure to the day (which we hope is not far distant) when the union of pastor and people shall be consummated by the solemn ceremony of ordination. It will be recollected that in the proposal of this Society made to you, sir, it was contemplated that, if agreeable to you, a part of your labors might be extended to some one of the neighboring settlements in case they made provision for your support. In answer to our call you informed us that the destitute condition of the settlements around us was one inducement to a compliance with our invitation. It therefore appears expedient that measures be adopted for apportioning your Sabbath preaching, so far as it may be done under existing circumstances. It would be most agreeable to this Society (so far as respects themselves) that you should be with them every Lord's day, (except those exchanges, etc., usual among ministers), but as that would not be consistent with their original purpose nor your views in accepting, there-

fore the Society propose that you should supply Belpre, Adams, etc., so far as either of them have or may make provision for your support; or if you think proper to itinerate to more distant settlements the Society have no objection, provided the whole of your absence from Marietta shall not exceed the proportion of two or at most three Sabbaths in eight. With respect to the particular Sabbaths you shall preach in Marietta, or be absent, the Socity submit it to you to make your own appointments, save only that of the time you shall preach in Marietta not less than four-fifths of it is to be in the Academy, until better accommodations are provided, and the remainder of the time on the west side of the Muskingum river at Point Harmar, or in other remote parts of the town, provided the people in these situations request it."

The paper circulated to secure the salary of Mr. Robbins was so arranged that the subscriber could designate whether he would pay in *money, beef, pork, flour* or *hemp*. Only these five articles are designated, but it is probable that other things would be accepted at their market value. Money, which now answers all things in business transactions, was not as plenty as now and business was done very much by the exchange of commodities:

NAME.	Payable in Money.	Payable in Beef.	Payable in Pork.	Payable in Flour.	Payable in Hemp.

The Muskingum Academy was used by the Frst Religious Society as a place of worship from the time of its erection, but as the population increased this room soon became too small to accommodate the congregation and it was found necessary to provide a suitable house of worship. February 7th, 1803, a committee was appointed to report a "plan of a Meeting House, together with the probable expense thereof." We have no record of a report from that committee, but the matter continued under consideration. It was necessary before a building could be erected that the Society should be legally incorporated with authority to hold property. October 11th, 1806, it was voted "that a committee of three be appointed to draft a bill for an act of incorporation and that Gen. Rufus Putnam, Benjamin Ives Gilman and David Putnam be that committee and report the same to the Society." The report of this committee was

made and accepted, December 3d, and Gen. Rufus Putnam was requested to present to the Legislature the petition of this Society with a copy of the bill. This bill was passed by the Legislature and became a law, Feb. 4th, 1807. The Act was as follows:

AN ACT TO INCORPORATE THE FIRST RELIGIOUS SOCIETY IN MARIETTA.

Sec. 1. Be it enacted by the General Assembly of the State of Ohio that Rufus Putnam, Dudley Woodbridge, Jabez True, Abner Lord, Benjamin Ives Gilman, Joseph Lincoln, David Putnam, Ichabod Nye, Edward White Tupper, James White, Judson Guitteau, Stephen Pierce, Joshua Shipman, William Burnham, Earl Sproat and Josiah Hart, and their associates for the time being, be and they are hereby created and declared a body politic and corporate by the name of The First Religious Society in Marietta, and as such shall remain and have perpetual succession, subject however to such alterations and regulations as the Legislature may from time to time think proper.

Sec. 2. Be it further enacted, that the said Society shall be capable in law, by the name aforesaid, of suing and being sued, pleading and being impleaded, in any action or suit and in any court proper to try the same; and they are hereby authorized to have one common seal for the use of their corporation, and the same to alter or break and to renew at their pleasure.

Sec. 3. Be it further enacted, that the said Society shall be capable in law, in their corporate name aforesaid, of having, receiving, acquiring and holding either by gift, grant, devise or purchase, any estate real, personal or mixed, for the use of said Society, including the Society's proportion of rents arising from any lands given or granted by the United States for religious purposes. Provided that no subscription shall be binding on any subscriber for a longer time than one year; *and provided also*, that the clear annual income of all such property may not exceed the sum of three thousand dollars, and that the aforesaid property, both real and personal, be considered as held in trust under the management and at the disposal of said corporation for the purpose of defraying the expenses incident to their religious worship, to the support of schools, and affording such relief to the poor as their friends may from time to time allo and for no other purpose.

Sec. 4. Be it further enacted, that, for the better regulating, ordering and governing the said Society, and for managing the affairs and promoting the interests thereof, there shall be elected annually by the Society on the first Monday in April, not less than three, nor more than seven trustees, a treasurer, a clerk

and a collector, and such other officers as the said Society may find necessary from time to time to appoint, who shall hold their offices for the term of one year, and until their successors shall be duly elected. Provided that if by any neglect or casualty, an election of officers should not be made on the day appointed for the annual election, or in the event of the vacancy of any office by death, removal or otherwise, the Society may elect their officers, or supply such vacancy at any meeting of the corporation duly assembled.

Sec. 5. Be it further enacted, that all elections of this corporation shall be by ballot, and the person or persons having a majority of all the ballots given for any office, shall be considered duly elected. Every member shall have equal suffrage; and all Society matters shall be determined by a majority of the members present in any meeting of the corporation duly assembled.

Sec. 6. Be it further enacted, that all meetings of this corporation, either for the election of officers, or for transacting the other business of the Society, shall be called by the Trustees or a majority of them, who shall cause notification in writing of the time and place of such meeting to be posted up at such public place as they shall judge necessary at least fifteen days before such meeting.

Sec. 7. Be it further enacted that the trustees or a major part of them, shall have power and authority to make all contracts in behalf of the Society, which shall be necessary to carry into effect and accomplish the objects of this institution, and manage all pecuniary and prudential matters, and other concerns which pertain to the good order, interest and welfare of this Society; and make such rules, regulations and by-laws for the government of the Society, and for regulating and conducting the affairs of the same, as shall from time to time be deemed necessary and expedient. Provided also, that all moneys that constitute the funds of the Society shall be applied by the trustees to those purposes only for which they have been appropriated by the corporation, except where the money arises from a donation or demise, the aplication of which has been designated by the donor.

Sec. 8. Be it further enacted, that the treasurer shall give bond with sufficient security to the trustees and their succesors in office in such sums as the said trustees shall deem sufficient, conditioned for the faithful performance of those duties that may appertain to his office by the rules, regulations and by-laws of the corporation. All processes against the corporation shall be by summons, and the service of the same shall be by leaving an attested copy thereof with the treasurer of the corporation at least twenty days before the return.

Sec. 9. And be it further enacted, that Rufus Putnam be and is hereby authorized and empowered to appoint the time and place of the first meeting of the said Society for the election of officers, of which meeting he shall give such notice as is directed in the sixth section of this act.

ABRAHAM SHEPARD, Speaker of the House of Representatives.
THOMAS KIRKER, Speaker of the Senate.
February 4th, 1807.

At a meeting of the Society held Dec. 2nd, 1836, it was voted to ask the legislature to make certain amendments to this act. As a result the following act was submitted and was enacted by the legislature:

AN ACT TO AMEND THE ACT ENTITLED AN ACT TO INCORPORATE THE FIRST RELIGIOUS SOCIETY IN MARIETTA.

Sec. 1. Be it enacted by the General Assembly of the State of Ohio, that the notice to be given by the trustees for the calling of meetings of the Society, shall not be less than five days nor more than ten days prior to such meeting; anything in the sixth section of the act to the contrary notwithstanding.

Sec. 2. That any male person residing in Marietta, of the age of twenty-one years, who shall pay annually the sum of one dollar or more towards the support of the religious teacher of said Society, and apply to the use of said Society his proportion of the fund arising from the land granted for religious purposes, shall be considered a member thereof, and be entitled to a vote in all meetings of the Society.

Sec. 3. That the Society, at any regular meeting thereof, may authorize the trustees of the Society to assess an annual tax on the pews in the meeting house for the purpose of defraying the contingent expense of the house and keeping the same in repair, and in case of non-payment of said assessment or assessments by the owner or occupier of any pew, the trustees may lease the same to any person or persons until the rents will pay such assessment or assesments as may be due thereon and no longer. Provided that no such lease of any pew shall be made till ten days after the time limited for the payment of the said tax by the by-laws of the Society.

Sec. 4. That the trustees, so authorized, shall assess the tax on pews in an equitable ratio, taking into consideration the value of the pew, its eligibility as to location, and other circumstances, and no pew shall be taxed in any one year at a sum more than three dollars nor less than one dollar, and all sums raised by such tax shall be applied by the trustees to defray the

expenses of repairing, fuel, sweeping, ringing the bell and other contingent expenses of the meeting house.

WILLIAM MEDILL, Speaker of the House of Rep.
ELIJAH VANCE, Speaker of the Senate.

March 3d, 1837.

At the meeting mentioned above, held October 11th, 1806, the following action was taken: "That Rufus Putnam, Joshua Shipman and Benjamin Ives Gilman be a committee to report a plan of a meeting-house for the use of this Society with an estimate of the expenses, and also a scheme of ways and means to build said house. Also voted that Ichabod Nye, Rufus Putnam and Jabez True be a committee to apply to the trustees for managing the lands appropriated for the purpose of religion, in the county of Washington, and receive from them the proportion or dividend of money belonging to the First Religious Society in Marietta which has been reserved out of the rents of section 29, town 2, range 8, for the purpose of building a meeting house or houses,—which money is hereby appropriated toward building a meeting house for said Society." This was one-quarter of the rents for four or five years previous, which had been reserved for church building according to the Act of 1800.

The committee appointed to prepare a plan for a meeting house, reported to the Society February 24th, 1807. There is a tradition that the Rev. Samuel P. Robbins prepared the plan which was reported and adopted. Whether this was true or not it was substantially the plan which prevailed in New England about the beginning of the present century,—a house with two stories of windows, galleries on one end and two sides, with a high pulpit in the remaining end, and square family pews. This particular building had two bell towers, from which fact it soon received the name of "The Two-Horned Church." The dimensions of the building are 48x60 feet. The scheme of ways and means reported by the committee and adopted by the Society, was as follows:

"*Resolved*, That the trustees of the Society shall open a subscription for raising a fund for the purpose of building a meeting house, agreeable to the plan adopted by the Society, and on the following principles:

(1) All persons disposed to encourage the undertaking may

be admitted to subscribe any sum or sums they may think proper, either in cash, merchandise, lumber, labor or other articles wanted for the building.

(2) All subscriptions shall be considered as advanced on loan to the Society, and shall carry interest from the time of the payment of the money, the delivery of the article subscribed, or the performance of the labor, and be refunded from the money raised from the sale of pews and seats in the house when built, or other provision which may be made by the Society if necessary.

(3) The payment of all subscriptions shall be secured by special contract with the trustees of the Society, and on the subscribers giving said security, the trustees, in behalf of the Society, shall give their obligation for re-payment within three years from the time when the advance, either of money or other articles, is actually made.

(4) All subscriptions paid in merchandise, labor or other specified articles, shall be secured and charged to the Society at cash prices.

(5) As soon as the body of the house, with the porches, balconies, etc., are raised and covered and the lower floor laid, the pews and seats designated for that purpose shall be offered for sale at auction to the highest bidder, provided that no pew on the lower floor under No. 78 shall be sold for a less sum than seventy dollars and no front pew on the side gallery for a less sum than sixty dollars.

Resolved, That the trustees of the Society be and they are hereby authorized to begin and proceed in the erection of a house of public worship, agreeable to the plans adopted by the Society, as soon as the subscription to the funds will in their opinion warrant the undertaking, and to enter into the necessary contracts for that purpose."

The original subscription paper circulated to raise this fund is still in existence, and reads as follows:

MARIETTA, Feb. 4th, 1807.

Whereas, The First Religious Society in Marietta has agreed to build a house for public worship and authorized the trustees of the Society to open a subscription for raising a fund for the purpose, we, the subscribers, severally agree to contribute to the aforesaid object, on the principles contained in the resolutions of the said Society, the amounts of money or other specified articles we have respectively annnexed to our names, and engaging that we will as soon as may be enter into specific contract with the trustees for that purpose:

SUBSCRIPTIONS.

Rufus Putnam, $400 in lumber and labor, to be furnished by August 1st, next, and $400 in cash by October next	$800 00
Jabez True, $100, one-half money and the remainder in labor	100 00
Benjamin Ives Gilman, $500, payable in merchandise, labor and lumber	500 00
Ichabod Nye, $200, payable in leather, shoes and labor	200 00
William R. Putnam, $320, payable in pork	320 00
James Lincoln, $200, in merchandise	200 00
Abner Lord, $200, in lumber and merchandise	200 00
Joshua Shipman, $100, in joiner work, to be rendered when called for	100 00
Judson Guitteau, in labor	100 00
Christopher Burlingame, in castor, brown and felt hats, ⅓ each,	100 00
John Carter, in labor	15 00
Azariah Pratt, $25, in hinges for pew doors	25 00
Earl Sproat, $50, in stone work or merchandise	50 00
Jonathan Plumer, $70 in merchandise	70 00
David Putnam, $50 in cash, payable one-half in one year, the other half in eighteen months	50 00
Whittenden McGrath, $70, in goods	70 00
Dudley Woodbridge, Jr., in merchandise	200 00
Skinner and Burlingame, in goods	100 00
Philip Cubbage, in lime	30 00
M. B. Belknap, $150, in goods	150 00
William Skinner, $50, in goods	50 00
D. Woodbridge, in merchandise	100 00
Richard Holt, $50, in goods	50 00
D. Woodbridge, Jr., in merchandise	100 00

Money was not very plenty in those days, and so by a series of exchanges the workmen were paid in such articles as they needed for themselves and families, and the work went forward. The work was commenced during the summer of 1807. The house was enclosed and occupied for services in 1808. It was completed and dedicated to the worship of God, May 28th, 1809. The cost of the building up to the time of dedication was $7,349.03½. The day of dedication was long remembered by the oldest inhabitant on account of a severe storm of wind.

The following original hymn was used at the dedication:

"HYMN FOR THE DEDICATION OF THE CONGREGATIONAL MEETING HOUSE IN MARIETTA" (MAY 28TH, 1809.)

Almighty King! thou Lord of all!
Before whom angels prostrate fall;
In regions where thy beams prevail,
Archangels there their faces veil.

From the bright realms where saints suround
Thy gracious throne with rapturous sound

Of praise divine to Christ, the Lamb,
The Spirit and the great I Am.

Vouchsafe thine ear, O gracious God!
To praise, from this terrene abode;
For thee, a temple, lo, we raise!
And dedicate it to thy praise.

May invocation in this place
Be weekly offered for thy grace;
Let no vain mortal ever dare
Profane this house, the house of prayer.

Here may the gospel trumpet sound,
Elate the saint, the sinner wound;
Here may a reverend voice proclaim
Salvation in our Saviour's name.

Here may the saints in sweet accord
Hold a communion with their Lord;
And here let youthful voices raise
A solemn anthem to his praise.

Till the foundations sink in dust,
From which all nature rose at first;
Until these pillars mouldering nod,
Be this a temple for our God.

O thou at whose omnific call
From nothing rose this spacious ball,
Let thy great name, thou Lord supreme!
When here we meet, be our sweet theme.

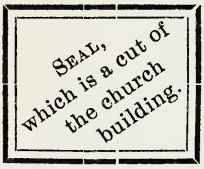
When the house was enclosed, the floors laid and the pews located, these pews were sold at public auction to reimburse those who had furnished money and material for the building. The work was carried on successfully and a building was erected which was a credit to the men of that time. This building still stands, in external appearance much as it was at first. It is supposed to be the oldest building now used for worship in Ohio.

Formal deeds were given for these pews and they were held as real property. The following is a copy of one of these deeds:

"No. 38. The First Religious Society in Marietta, to all whom these presents shall come or in anywise concern, *send greeting:* By these presents it is certified and made known that

on the 13th day of June, A. D. 1808, Wm. Rufus Putnam purchased at public vendue the pew number thirty-eight in the house erected by the First Religious Society in Marietta for the sum of one hundred and twenty-eight dollars, and that the said Wm. Rufus Putnam has made full payment for the same.

In consideration of the premises, the said pew No. 38, situated in the meeting-house of the said First Religious Society in Marietta, is hereby granted unto the said Wm. Rufus Putnam, his heirs, executors, administrators and assigns forever, to have and to hold the same to his and their only use and benefit.



In testimony whereof we have hereunto subscribed our names and prefixed the seal of said Society, this 29th day of March, Anno Domini, one thousand eight hundred and eleven.

Rufus Putnam,
Judson Guitteau,
Joshua Shipman,
} Trustees."

General Rufus Putnam furnished considerable money and material for the erection of the house, and at the time of his death in 1824, he owned about thirty pews. These became known as "The Putnam Trust Fund Pews." They were managed by three trustees, and the rents of the pews were used by these trustees according to the conditions of Gen. Putnam's will. Such renting of pews by others than the trustees of the Society was found to be embarrassing, and in 1864 these thirty trust pews were purchased by the Society for $600. Twenty of these pews were sold to individuals to provide the money paid to the Putnam Trust Fund.

In 1836 the meeting house was thoroughly repaired at an expense of $1768.64. In 1858, half a century after the erection, the question was raised whether the old building should be repaired, or replaced by a new one. A committee chosen for that purpose investigated the matter and reported to the Society that the necessary repairs and alterations would cost about $5000, while a new building suitable for their use, would cost not less than $12,000. Meanwhile the question of securing the Putnam Trust pews was agitated, and the disturbed state of the country during the civil war prevented action; so that the repairs were not entered upon until 1865. The system of repairs extended through two seasons, and consisted of new windows

with inside blinds, changes in the vestibule, building a recess for the pulpit, removing the side doors to the rear of the church. The old high pulpit was removed, also the square family pews were replaced by modern seats; the galleries re-seated, the inside painted and various other repairs, costing in all $5105.46. After the completion of these repairs most of the owners of pews were prevailed upon to relinquish them to the Society, and it was voted April 25th, 1866:

(1) "That after Jan. 1, 1867, all seats owned by the Society shall be free from rents.

(2) That all persons who shall relinquish their pews to the Society, shall be entitled to occupy them as heretofore, but no family shall have any exclusive right to any seat not occupied for the time being by members of the family.

(3) That it is the duty of the trustees to furnish seats for all who wish to worship with us, so far as possible.

(4) That the sexton and the committee appointed to seat strangers, be requested to furnish seats for families wherever they can find room, as heretofore.

(5) That we make room in our pews for families or persons, so far as we can without discommoding ourselves."

After the completion of the repairs in 1836, it was voted that the seats in the galleries belonging to the Society, should be free and assigned as follows: In the north gallery, to the faculty and students of Marietta College; in the south gallery, for general use; while the seats abutting against the east wall, were reserved for people of color, men in the north gallery and women in the south. Since the seats in the body of the house became the property of the Society, they have always been free and the revenue has been raised by voluntary subscriptions. The year following the repairs above mentioned, a new roof was put on the building, the outside was painted, a new pulpit and communion table procured, and other improvements made at a total cost of $1013.17. In 1880 the interior was painted and frescoed, with other repairs which cost $810. In the spring of 1889 the recess in the rear of the pulpit was enlarged to make room for the organ and choir, the pulpit removed five feet nearer the pews, and seats placed in the front gallery. The cost of these changes was about $450.

No provision was made for several years for warming the

house, except by foot stoves for the ladies. These stoves were filled with coals brought from their homes. It was generally assumed in those days that the piety of the worshippers should be sufficiently warm to keep their bodies comfortable even in the coldest weather. We find no credible evidence that the ardor of piety cooled, but there is evidence that the worshippers were not always warm; and in 1822, two stoves were procured and placed in the meeting house, but, as no chimneys had been provided, the pipes after passing the length of the church under the galleries, made their exit through the rear windows. Furnaces were put in the building in 1866, and chimneys were built. In 1826 the members of a disbanding lodge of Free Masons, many of whom belonged to the Society, donated a bell which was hung in the south tower, where it called the people to the place of worship for twenty-one years. This was finally cracked and re-placed by a bell weighing 890 pounds, purchased of A. Fulton, Esq., of Pittsburg, Pa., at a cost of $290. This bell is still in use. In 1846 the ladies purchased a pipe organ, made by Mr. L. P. Bailey, of Zanesville, Ohio, at a cost of $818.25. This organ was one of the first erected in this part of the state, and did good service for 43 years. In the spring of 1889, it was donated to the Congregational Church in Belpre, where it is now in use. At that time the Society purchased an organ of the Presbyterian Church of Mount Auburn, Ohio, at a cost of $850. The original cost was $1600. This organ was set up and put in perfect order by the original makers, Koenken & Grimm, of Cincinnati, Ohio.

At a meeting held April 11th, 1853, "a communication was presented by the ladies of the Sunday School, requesting the Society to erect a building on the church lot for the purpose of accommodating the Sunday School, and also for a lecture room for the church." Thereupon the following resolutions were unanimously adopted, viz:

"*Resolved,* That the trustees be authorized to erect a building for a Lecture Room in the rear of the church, not less than thirty-six feet wide and sixty feet long, whenever subscriptions sufficient to defray the expenses of said building shall be tendered.

Resolved, further, That the trustees be authorized to make an

arrangement with the Library Association to erect a building on the same locality for their joint use, if in their judgment such an arrangement will better answer the purposes contemplated by the preceding resolution than the erection of a separate building."

The reason for the last resolution was that the church at that time occupied the hall of the Library Association for social meetings.

The trustees decided to erect this building independent of the Library Association. Some delay was experienced in procuring funds to complete this building. The first service was held in it February 7th, 1856, and it has proved of great assistance in the work of the Society. The original cost was about $1,500. It was repaired in 1880 at an expense of $375. In the summer of 1892 this building was rebuilt and enlarged and the interior entirely remodeled, making one of the most convenient Sunday School rooms in this part of the State. The expense of these changes was about $2,000. The building was re-dedicated with appropriate services, October 23d, 1892.

In 1874 the Society purchased the Gates homestead, corner of Putnam and Fourth streets, for $8,000, which is now used as a parsonage. The purchase of this property involved the Society in debt, which was somewhat increased by deficits from year to year, (a thing not peculiar to this Society,) until the indebtedness amounted to $5,989.35. Sunday, December 1st, 1878, the people assembled for worship as usual. After the preliminary exercises the trustees made a statement of the financial condition of the Society and pledges were secured amounting to $6,027.80, which was sufficient to cancel the debt.

From its origin in 1801 to the present time, this Society has been the financial or legal organization of the First Congretional Church, and it has always faithfully performed its work. This Society is really a relic of the old "Parish System" of New England, which has now been generally superceded by the legal incorporation of the church itself, which is now regarded by most churches as the better system, although the "Parish System" has some advantages, among others, persons contributing, though not members of the church, are members of the Society,

which increases their interest in the work of the church. The result of the union of this Society and the church has been uniformally good. The Society has never interfered in the management of spiritual matters, and has in no way lowered the doctrinal standard of the church. During the prevalence of the "Plan of Union," this Society stood firmly for the policy of the New England Fathers. After a union of 95 years neither the First Congregational Church, nor the First Religious Society, are anxious for a divorce. They have been constant helpmeets in bearing the burdens imposed upon them. The Society has united with the church in extending a call to all the pastors. Rev. Daniel Story was pastor when the Society was organized, but it soon assumed his support. The pastors who have been installed by the joint action of the church and Sociciety are as follows:

Rev. Samuel P. Robbins, installed January 8th, 1806,

Rev. Luther G. Bingham, installed May 3d, 1826,

Rev. Thomas Wickes, D. D., installed July 8th, 1840,

Rev. Theron H. Hawks, D. D., installed October 27th, 1869.

Rev. Cornelius E. Dickinson, D. D., installed June 19th, 1883.

Rev. Samuel P. Robbins died while in the pastoral office September 2d, 1823.

The church and Society have united in the dismissal of the following pastors:

Rev. Luther G. Bingham, dismissed October 31st, 1837.

Rev. Thomas Wickes, D. D., dismissed March 18th, 1869.

Rev. Theron H. Hawks, D. D., dismissed March 22d, 1883.

Rev. C. E. Dickinson, D. D., dismissed July 28th, 1896.

The Society united with the church in extending a call to Rev. Erastus Maltby, December 13th, 1824, and to Rev. Edwin Hall, January 13th, 1838, renewed December 10th, 1838, which calls were declined. November 19th, 1837, the church voted to extend a call to Rev. Addison Kingsbury, then of Belpre. The Society failed to concur in this vote, not on account of any dissatisfaction with the action of the church or with Mr. Kingsbury, but from sympathy with the people of Belpre, who they learned were very unwilling to give up a beloved pastor.

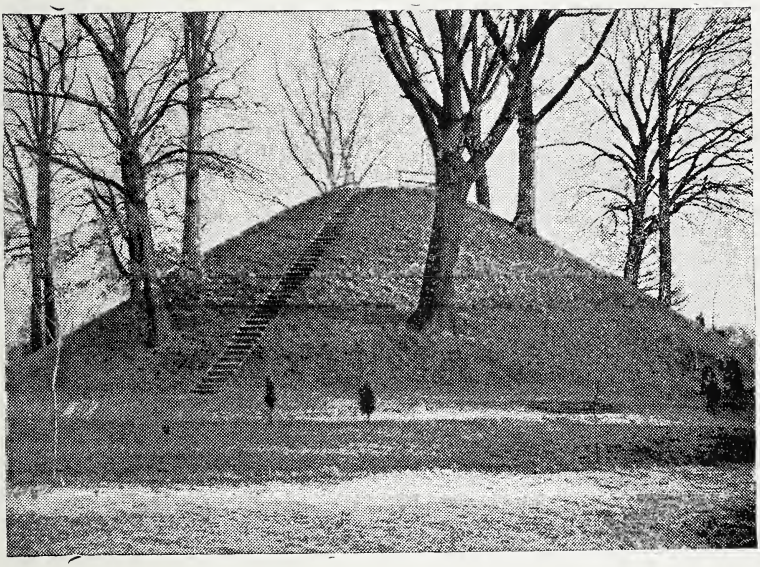
This is not the place to discuss the comparative merits of the

different systems of managing church finances, but it is evident from this account that many objections urged against the parish system do not apply to the First Religious Society in Marietta. It is not probable that during the years that this Society has existed any other system would have worked better. If the time should come when it seems best to all concerned to effect a legal incorporation of the First Congregational Church and to transfer to it the title of all the property of the Society, then the Society may be allowed to die because its mission has been accomplished. But even then we might write as its epitaph, "Well done, good and faithful servant."

CHAPTER XIII.

ORIGINAL MEMBERS OF THE CHURCH DECEMBER 6TH, 1796.

NAME.	Church from which they came.
Daniel Story (first pastor)	Boston, Mass.
Ezra Putnam	Middleton, Mass.
John Pratt	Colchester, Conn.
Rufus Putnam	2d Brookfield, Mass.
Thomas Lord	3d Lyme, Conn.
Robert Oliver	Chester, Mass.
Benjamin Miles	Rutland, Mass.
Samuel Baker	Canaan in Norwalk, Conn.
Joseph Spencer	2d Lebanon, Conn.
James Pewtherer	Linlithgow, Scotland.
Abner Lord	North Lyme, Conn.
Samuel Beaumont	1st Saybrook, Conn.
Alexander Oliver	Conway, Mass.
Levi Chapman	1st Saybrook, Conn.
Israel Stone	Rutland, Mass.
Rhoda Baker	Canaan in Norwalk, Conn.
Mary Oliver	Chester, Mass.
Christiana Burnham	Chester, Mass.
Persis Putnam	Westborough, Mass.
Lucy Putnam	Middletown, Conn.
Hepsabel Pratt	Colchester, Conn.
Persis Putnam, Jr	Rutland, Mass.
Grace Meigs	Middletown, Conn.
Hannah Miles	Rutland, Mass.
Polly Lord	North Lyme, Conn.
Elizabeth Starling	Lyme, Conn.
Thankful Beaumont	1st Saybrook. Conn.
Deborah Spencer	2d Lebanon, Conn.
Huldah Tupper	Chesterfield, Mass.
Mary Oliver	Conway, Mass.
Mrs. Levi Chapman	1st Saybrook, Conn.



OLD MOUND.

CHAPTER XIV.

ROLL OF MEMBERS.

NOTE.—In this table, "P" means Profession of Faith, "L" Letter, "D" Died, "Ex." Excluded, "Dp'd" Dropped. The latter were mostly erased from the roll on account of long absence. We regret that the dates in the column of removals are so incomplete, but the records of the church are imperfect in this respect and for several years this record has been lost. After diligent and protracted search we are compelled to omit many of these dates. The figures at the left indicate the order in which the names appear on the roll.

NO.	NAME.	How Received.	When Received.	How Removed.	When Removed.
1261	Emma L. Adams	P	1869	Dp'd	1882
1217	Kate B. Adams	L	1866	D	1879
203	Lucy Adams	"	1820	"	.....
178	Tiffany Adams	"	"	"	1822
531	Dennis Adams, Deacon 1842-1868	"	1837	"	1873
532	Jane P. Adams, wife of Dennis	"	"	"	1857
799	Dennis P. Adams	P	1845	L	1889
1123	Hamlin Adams	"	1841	"	1869
1447	Wm. W. Adams	"	1877	"	1889
1594	Mrs. D. P. Adams	L	1882	"	"
378	Sally Alcock	P	1833	"	1844
1167	Mrs. Sally Allcock	L	1864	D	1874
1450	Geo. W. Albright	"	1877	Dp'd	1892
1451	Mrs. G. W. Albright	"	"	"	"
417	D. Howe Allen, Professor Marietta College,	"	1834	L	1841
418	Sarah E. Allen, wife of Prof. Allen	"	"	"	"
427	Miss Joanna Allen	P	"	"	1836
560	Mrs. Irene Allen	L	1838	Ex	1851
869	E. H. Allen	P	1849	L	.....
952	Elisha Allen	L	1853	D	1870
953	Elizabeth Allen, wife of Elisha	"	"	"	1882
1090	Columbia M. Allen (Mrs. Steele)	"	1859	L	1860
1327	Emma Allen	P	1872	"	1872
894	Lyman Alden	L	1850	"	1853
1862	Mrs. Lucy P. Alden	"	1893		
636	Eliza Ann Allison	"	1839	L	1848
860	Harriet Atwater	P	1848	"	1850
1743	Alva Dean Alderman	"	1891		
1809	Mrs. Lizzie Alderman, wife of A.D. Alderman	L	"		

282	Margaret Anderson	P	1829	D	.....
358	Eunice Anderson	"	1833	L	1841
424	Fidelia Jane Anderson	"	1834	D	.....
893	Phineas Allyn	L	1850	L	1852
581	James M. Amlin	"	1839	"	1844
582	Eliza Amlin	"	"	"	"
621	Harriet Amlin	P	"	"	"
177	Abraham Andrews	"	1820	Dp'd	1855
311	Hannah M. Andrews	"	1830	D	.....
647	Israel W. Andrews, D. D., LL. D., President Marietta College 1855-1885	L	1839	"	1888
648	Mrs. Sarah H. Andrews, wife of Israel W...	"	"	"	1840
700	E. B. Andrews	P	1841	L	1842
739	Marianne S. Andrews, wife of Israel W	L	1843		
820	Samuel I. Andrews, clergyman	P	1845	L	.....
949	Catharine F. Andrews	L	1853	"	1865
992	Dr. T. L. Andrews	"	1855	"	1863
1044	Laura A. Andrews	"	1856	"	1863
1140	Sarah Hyde Andrews, wife of Chas. Holden	P	1861	D	1880
1141	Elizabeth R. Andrews	"	1861	"	1868
1272	Wm. C. C. Andrews	"	1869	"	1877
1571	Prof. M. R. Andrews, Deacon and Clerk	L	1879		
1572	Mrs. Amanda Andrews, wife of M. R	"	"	D	1886
1668	Amanda Laughlin Andrews	P	1887		
760	Mary Louisa Amlin	"	1843	L	1843
1096	E. E. Applegate	L	1859	D	1864
330	Horace Armsby	"	1833	L	1836
1253	Emma I. Arnold	P	1869		
1472	Adelaide Harriet Arnold (Mrs. T. Greenless)	"	1878	L	1889
1473	Ida Dunham Arnold (Mrs. F. D. Kraft)	"	1878		
446	Robert Ashbaugh	L	1834	L	1838
1083	Hannah Atkinson	"	1858	D	1859
851	Samuel T. Avery	"	1847	L	1849
942	Angelina Adams, wife of D. P. Adams	P	1852	D	1878
9	Samuel Baker	L	1796	D	.....
21	Rhoda Baker	"	"	"	.....
1357	Hannah Baker	P	1872		
31	Robert Baird	L	1797	L	.....
115	Rufus Baird	P	1817	D	.....
402	Joseph Baird	L	1834	L	1836
258	Martha Bailey	P	1826	"	1828
706	Joseph N. Banks	L	1842	"	.....
104	Sophia Barker, wife of W. R. Browning	P	1816	L	1826
982	Joseph Barker, Jr	"	1855	Dp'd	1873
1744	J. Gage Barker	"	1891		
1745	Frances E. Barker, wife of J. Gage Barker,	"	"		
1746	Arthur D. Barker	"	"		
1733	Fannie J. Barker	"	1890		
1827	Mrs. B. Baker	L	1892		
1021	Julia E. Barnes	P	1856	L	1856
1220	Julia Barnes	L	1866	"	1867
1605	Rev. Jeremiah R. Barnes	"	1883		
1606	Mrs. Caroline M. Barnes, wife of Jeremiah R.	"	"	D	1889
1740	Eliza T. Barnes, wife of Jeremiah R	"	1890		
486	Augustus Bardwell	L	1835	D	1855
1060	V. M. Barber	P	1857	L	1858
1376	Mrs. Anna M. Barbour	L	1874	D	1892

1406	Fannie M. Barbour	P	1876		
1407	Nellie Barbour (Mrs. Chas. Nickerson)	"	"	L	1887
1425	Lieut. John L. Barbour, U. S. Army	"	1877		
345	Mary Bartlett	"	1833	D	1875
791	Margaret B. Bartlett	L	1845	L	1857
804	Harry Bartlett	P	"	D	1860
822	Lucy A. Bartlett (Mrs. Adams)	"	"	L	1857
876	Flavia Bartlett	"	1849	D	"
1291	Jeremiah C. Bartlett	"	1869	L	1870
1315	Dr. J. C. Bartlett	L	1870	Dp'd	1877
1316	Mrs. Mary F. Bartlett, wife of Dr. J. C	"	"	L	1879
859	Goodrich H. Barbour	"	1848	"	1852
1474	Cynthia A. Bartmess	P	1878		
1154	Albert L. Baldwin	L	1862	L	
1155	Caroline Baldwin	"	"	"	
675	Edwin W. Bassett	"	1840	"	1841
1832	Paul T. Barth	"	1892	"	1895
874	George Bate	P	1849	Ex	1853
331	William H. Bay, clergyman	L	1832	Dp'd	1882
781	Ziba N. Bay	"	1844	D	1844
1162	Martha Berry (Mrs. George Boyd)	L	1862		
1824	Robert G. Berry, Deacon	"	1892		
1825	Martha W. Berry, wife of Robert G	"	"		
1826	Ella R. Berry	"	"		
1730	Margaret M. Berry	P	1890		
1394	Mary L. Bell	L	1875	L	1880
1475	Emma D. Best	P	1878	D	1886
1476	Mary A. Best	"	"		
1477	Frank G. Best	P	"		
12	Samuel Beaumont	L	1796	L	.....
24	Thankful Beaumont, wife of Samuel	"	"	"	.....
87	Morris B. Belknap	P	1808	D	.....
185	Elizabeth Bell	"	1820	"	1855
121	Irene Benedict	L	1817	L	1826
339	Irena Benedict	P	1832	"	.....
701	Henrietta T. Benedict	"	1841	D	1842
359	Christian Beck	"	1833	Dp'd	1855
360	Charlotte Beck	"	"	Dp'd	"
397	Benjamin C. Beach	L	"	D	.....
958	Maria P. Beckwith	"	1854	L	.....
1089	Fannie F. Beckwith, wife of Dr, Beckwith	"	1859	"	.....
980	Joseph D, Bestow	"	1855	"	1855
241	Elizabeth Bishop, wife of Nathaniel	P	1825	D	1891
1886	Anna B, Beynon	L	1894		.....
261	Sarah S, Bingham, wife of Pastor L, G, B	L	1826	L	1838
369	Lucina Bingham, wife of Deacon Samuel Shipman	"	1833	D	1893
291	Lucinda Bishop	P	1830	L	1842
439	Joel Bingham, Clergyman	L	1834	"	1836
440	Hiram Bingham, Clergyman	"	"	"	"
612	Julius F, Bingham	P	1839	"	1842
680	Sarah E, Biagham	L	1840	"	1843
724	Ellen Birch	P	1842	"	1858
1397	Thomas D, Biscoe, Prof, in Marietta College Deacon, 1878	L	1875		
1720	Alice M. Biscoe	P	1889		
678	Nancy Birch	L	1840	L	1858

854	Abigail Bingham	"	1848	"	1850
1398	Laura A. Biscoe, wife of Prof. T. D.	"	1875	D	1878
940	Dr. Blackledge	P	1852	L	1854
381	Huldah Blakely, wife of Abraham	"	1833	"	1839
393	Abraham Blakely	L	"	"	"
1209	Amelia Bloomfield	P	1866	.....	.....
1883	Stella M. Bloomingdale	"	1894		
1884	Nellie B. Bloomingdale	"	"		
1890	Harry W. Bloomingdale	"	1894		
1059	Charles A. Blakely	L	1857	L	1864
1670	Henry Bohl	"	1887		
1671	Margaret Bohl	"	"		
1672	Lucinda M. Bohl	"	"		
1685	Clara C. Bohl	P	1888		
1747	Fannie I. Bohl	"	1891		
1478	Abigail Boyce	"	1878	L	1881
1479	Eva Boyce (Mrs. Cassady)	"	"	"	"
500	Levi R. Booth	L	1835	"	1838
1480	Henry D. Booth	P	1878	Dp'd	1892
1481	Eliza G. Booth	"	"	L	1884
1482	Mary De Etta Booth	"	"		
1431	Fannie Booth (Mrs. Moore)	"	1877	L	1883
318	William G. Boies	"	1831	Dp'd	1855
138	Salah Bosworth	L	1819	D	1823
146	Rebecca Bosworth, wife of Salah	"	"	L	1842
168	Daniel P. Bosworth (See 861)	P	1820	L	1840
179	Zephaniah Bosworth	L	"	"	1839
188	Salina Bosworth	P	"	D	1846
251	Charles Bosworth	"	1826	"	1841
252	Sala Bosworth, Deacon 1842-1865	"	"	L	1865
253	Betsey Bosworth	"	"	D	
336	Frances Bosworth, wife of Charles	"	1832	L	1839
337	Lucy Bosworth	"	"	"	"
362	John W. Bosworth	"	1833	"	1842
385	Ira H. Bosworth	"	"	"	1837
639	Deborah W. Bosworth	L	1839	D	1845
861	D. P. Bosworth, same as 168	L	1848	"	1869
866	Lucia A. Bosworth, wife of D. P.	"	1849		
1010	Mary F. Bosworth	"	1856	L	1865
1041	Henry M. Bosworth	P	"	"	.....
1275	Tasker B. Bosworth	"	1869	"	1876
1158	William A. Bosworth, clergyman	"	1862	"	1875
545	Archibald Boyd	L	1837	D	.....
501	George Brakaker	"	1835	L	.....
578	Mary B. Bradheart	P	1839	Dp'd	1855
1483	Mary E. Britton (Mrs. Joseph E. Phillips)	"	1878		
1484	Benjamin H. Brooks	"	"	Dp'd	1892
1485	Cora B. Brown	"	"	"	"
1699	Christiana Brown	"	1888		
1700	Oscar Brown	"	"	D	1895
198	Jane Brough, wife of John Brough	"	1820	"	1822
561	Perez Brown	L	1838	L	1844
376	George A. Bomgarner	P	1833	D	.....
220	Abba Brown	L	1820	Dp'd	1855
68	William Browning	P	1802	Ex	1811
71	Abigail Browning, wife of William	"	"	D	1805
977	Sophia Browning, wife of Col. C. M. Clark	L	1855	L	1860

568	C. Permila Brigham	L	1838	D	1846
669	Charles C. Brigham	"	1840	L	1842
895	Caroline Brigham (Mrs. Rankin)	P	1850	"	1863
919	Julia Brigham	L	"	D	1882
1191	Julia L. Brigham	P	1865		
1225	Louisa Brigham	L	1866	D	1880
1026	Edward Brigham	P	1856		
1748	Bessie E. Brigham	"	1891		
1749	Mary F. Brigham	"	"		
1750	Carrie E. Brigham (Mrs. Wm McKinley)	"	"		
1751	William H. Brigham	"	"		
1074	Russell B. Brownell	"	1858	D	1869
1752	Ireta H. Bruce	"	1891	L	1893
1753	Blanche B. Bruce (Mrs. Thomas Sheets)	"	"	L	1896
257	Eliza Buck	"	1826	L	.....
1011	Mary Buck	"	1856	D	1881
1029	Silas T. Buck	"	"	L	1880
1127	Jane Buck	"	1861	D	1866
1630	John S. Bukey	L	1884	L	1887
1631	Roberta Bukey	"	"	"	"
1632	Virginia Bukey	"	"	"	"
1409	Sally A. Burke	P	1876	Dp'd	1892
216	Maria Buell	"	1820	L	.....
315	Timothy Buell	"	1831	D	1837
338	Siba Buell	"	1832	L	.....
272	Daniel H Buell, Deacon 1832-1833	"	1828	"	1833
398	Lorena Buell	"	1833	Ex	1837
437	William P. Buell	L	1834	L	1836
46	Susana Burlingame, wife of Christopher	P	1799	"	1839
65	Christopher Burlingame	"	1801	"	"
217	Jane Burlingame	"	1820	"	.....
625	John B. Burlingame	L	1839	"	1839
626	Charlotte Burlingame	"	"	"	"
1102	Edward P. Burlingame	P	1860	"	1870
35	Christiana Burnham, wife of William	L	1797	"	.....
88	Esther Buckingham, wife of Stephen	P	1808	"	.....
705	Henry Bushnell	L	1842	"	1845
1150	Frederic W. Bush	L	1861	L	1861
1151	Henry C. Bush	"	"	"	"
1162	Martha Berry (Mrs. George Boyd)	"	1862		
754	Sarah F. Burch (Mrs. Garrison)	P	1843	"	1858
1885	Lyda Bussard	"	1894		
433	Sophia N. Byington, Missionary to Choctaw Indians	L	1834	"	1835
969	Martha Bryant	P	1854	D	.....
1101	Stephen O. Bryant	L	1861	L	1865
169	Jonathan Cable, Clergyman	P	1820	L	
585	John Cable	L	1839	"	1839
1205	E. J. Camp, wife of George	"	1865	"	1874
1252	Alice R. Camp	P	1869	"	"
1204	George Camp	L	1865	"	"
566	Margaret Cadwell	P	1838	"	1875
1164	William W. Campbell	"	1863	"	1868
603	Thomas Campbell	"	1839	D	1863
604	Mrs. Thomas Campbell	"	"	"	1857
1754	Anna Campbell	"	1891		
1285	Hannah Carlin	"	1869	Dp'd	1892

836	William Carter	L	1846	Dp'd	1848
86	Hannah Cartright	P	1807	D	.....
1863	Gwen Cadwalader	L	1893		
140	Thomas Caywood	P	1819	D	.....
151	Catharine Caywood	"	"	"	.....
152	Elizabeth Caywood	"	"	Dp'd	1862
406	Mary Caywood	"	1834	L	
834	William Caywood	L	1846	"	1858
835	Ann Caywood	"	"	"	"
26	Mrs. Levi Chapman, wife of No. 14	"	1796	L	
14	Levi Chapman	"	"	D	
1454	Noretta Chapman	P	1878	L	1893
1719	Ellen C. Chapman	L	1889		
1800	George H. Chapman	P	1891	L	1891
1801	Mary Chapman, wife of George H	"	"	"	"
1168	Lucy Chapman	L	1864	L	1865
1332	Adaline E. Chamberlain	P	1872		
1704	Helen E. Chamberlain	"	1888		
1607	Jos. H. Chamberlin, Prof. in Marietta Col.,	L	1883		
1608	Lilla Chamberlin, wife of 1607	"	"		
1755	Mary L. Chamberlin	P	1891		
525	Thomas K. Chandler	L	1837	Dp'd	1842
784	Susan Chesbro	P	1845	L	1856
1359	Susan Chesbro	L	1872		
650	Augustus Chester	L	1840	L	1841
651	Friendly D. Chester	"	"	"	"
1055	Edward B. Childs	"	1856	D	.....
1640	Mary Childs	P	1885	Dp'd	1892
130	Mintha Clarke	"	1818	L	.....
180	Elisha Clark	"	1820	"	.....
205	Eleanor Clark, wife of Elisha	"	"	"	.....
238	Lorana Clark, wife of John	"	1825	D	1856
302	Lydia Clark	"	1830	L	1852
649	Benjamin W. Clark	L	1839	"	1843
987	Curtis Clark	"	1855	D	1856
672	Marietta Clark	"	1840	L	1840
696	Lucy Clark	"	1841	"	.....
729	Terildy Clark	"	1842	"	1843
749	Melvin Clark	"	1843	"	"
752	Hannah Clark	P	"	D	1845
978	Sophia Clark	L	1855	L	1865
1464	O. B. Clark	"	1878		
1465	Mrs. O. B. Clark	"	"		
1486	Mina St. Clair Clark	P	"	L	1889
845	Charles Clark	L	1847	"	1850
936	Melvin Clark	"	1852	D	1862
1888	William D. Close	P	1894		
254	Anna Cole	"	1326	D	1878
292	Sally Cole	"	1830	"	1855
722	Sarah E. Cole (Mrs. J. W. Stanley)	"	1842		
1321	James F. Cole	"	1871	D	1881
1353	Nannie Cole	"	1872	L	1874
1487	Sampson Cole, 92 years of age	P	1878	D	1881
1586	Lucy B. Cole (Mrs. J. F. Cole)	L	1880		
1735	Cora Belle Coleman	P	1890		
1756	Harriet Estella Cole	"	1891		
990	Sophia P. Cochran	L	1855	L	1858

741	John Conway	L	1843	L	1847
938	William C. Condit	P	1852	"	1860
1240	Timothy Conduit	P	1856	D	1862
1027	Peter Coniffe	"	"	Dp'd	.....
382	Persis R. Corner	"	1833	L	.....
383	Ann Maria Corner	"	"	"	.....
413	Susan Corner	"	1834	"	1843
1130	Amaranthia Condit	"	1861	"	1864
1057	Nancy C. Condit	L	1857	"	"
1171	Martha W. Collins	"	1864	"	1866
562	Isaac M. Cook	"	1838	"	1838
1887	Florence S. Cook	P	1894		
148	Susan B. Cotton, wife of John	L	1819	D	1861
134	John Cotton, Physician, Deacon	"	"	"	1847
482	John F. Cotton, Physician	P	1835		
323	Susan B. Cotten (Mrs. Bullard)	"	1832	D	1836
483	J. Dexter Cotton, Physician	"	1835	L	1866
610	Hannah Cotton (Mrs. H. B. Shipman)	"	1839	D	1860
867	Ann M. Cotton (Mrs. J. D. Cotton)	L	1849	L	1866
903	David B. Cotton, Physician	"	1850	"	1857
1192	Ellen M. Cotton (Mrs. Conrad)	P	1865	"	1865
1399	Appalina Coville	"	1976	L	1888
1488	Allena E. Coville (Mrs. C. C. Thomas)	"	1878	"	"
1889	Henry W. Cherry	"	1394		
144	Sally Cram	"	1819	D	1839
244	Rebecca D. Cram, wife of A. T. Nye	"	1325	"	1890
602	J. Oliver Cram	"	1839	"	1860
1132	Elizabeth A. Cram	"	1861	"	1867
1187	Caroline V. Cram, wife of Jacob Cram	"	1865		
633	Sally A. Cram, wife of J. O. Cram	"	1839	D	1867
827	Nehemiah Cram	L	1845	"	.....
828	Mary Cram	"	"	"	.....
829	Nehemiah Cram, Jr.	"	"	L	.....
830	Susan Cram	"	"	D	1845
831	Susan M. Cram	"	"	L	.....
878	Rebecca H. Cram (Mrs. Sturgis)	P	1849	"	1860
963	Jane Cram	L	1854	"	1869
187	Amora Craig	P	1820	L	
1138	Sarah E. Cone	"	1861	D	1870
1097	John R. Crawford	L	1859	"	1859
1098	Jane Crawford	"	"	L	1865
1159	Samantha Crawford	"	1862		
85	Elizabeth Cushing, wife of Col. Cushing	"	1807	D	.....
76	Leah Cutler, wife of Ephraim	P	1806	"	1807
153	Mary A. Cutler (Mrs. L. L. Waterman)	"	1819	"	1863
991	T. Cutler, Jr., clergyman	L	1855	L	1857
1418	Temple Cutler, same as 991, clergyman	"	1877	"	1884
1419	Mrs. Rhoda M. Cutler	"	"	"	"
993	Laura Currier	"	1856	"	1865
1173	Charles P. Currier	P	1864	"	"
725	Emma Curtis	"	1842	Dp'd	1855
1333	Elizabeth A. Curtis, wife of R. L. Curtis	"	1872	D	1874
1489	Frances S. Curtis	"	1878		
1563	Mrs. Frances S. Curtis, wife of R. L. Curtis,	L	1879		
1619	Florence L. Curtis, wife of T H. Hawks, Jr.,	P	1883	L	1888
1673	Frederick J. Cutter, Judge Probate Court	L	1887		
1674	Marguerite C. Cutter, wife of 1673	"	"		

1379	Agnes M. Cuthbert (Mrs. Frank Fay)	P	1874	L	1882
1129	Anna Cuthbert	"	1861	"	1861
997	Christopher F. Dabele	L	1854	L	1869
967	Caroline Dabele, wife of Christopher	"	"	"	"
1309	Christopher F. Dabele, also 997	"	1870	D	1888
1310	Caroline Dabele, also 967	"	"	"	1892
1311	Margaret C. Dabele	"	"	L	1878
1312	Phoebe Dabele	"	"		
1313	Georgiana Dabele	"	"		
1428	Charles W. Dabele	P	1877		
1434	Carrie Dabele	"	"		
1435	Mary L. Dabele	"	"		
209	Deborah Dana	"	1820	L	1826
301	Caroline Dana (Mrs. Dawes)	"	1830	"	.....
734	Jane Dana	P	1842	"	1844
767	Catharine Dana	L	1843	"	"
321	Lucy Dana	"	1832	"	.....
1135	Ann M. Dana	"	1861	"	1865
56	Elizabeth Davis	"	1800	D	.....
1106	Thomas E. Davis	L	1860	L	1862
266	Jabez Davis	"	1827	D	.....
348	Armsted B. C. Davis	"	1833	"	.....
441	John D. Davis	L	1834	L	.....
463	James C. Davis	P	1835	Dp'd	1855
652	Anna Davis	L	1840	D	1864
746	James Davis	P	1843	"	.....
841	Evan S. Davis	L	1846	L	.....
850	Patience S. Davis	"	1847	"	.....
1426	John S. Davies	P	1877	"	1885
888	Charles N. Davis	L	1849	"	1854
1067	Peter S. Davis	"	1858	"	1861
1235	Richard R. Davies, Clergyman	"	1867	"	1873
1578	Daniel D. Davies, Clergyman	"	1879	"	1884
1490	Lucy H. Davis, wife of Theodore F. Davis	P	1878		
1236	John L. Davis	L	1868	L	1874
1240	David F. Davis	"	"	"	"
1241	John M. Davies	"	"	"	1871
1757	Grace Davis	P	1891		
489	Sophia Daniels	"	1835	L	1850
826	Electa Daniels	"	1845	"	1866
856	Abby E. Daniels	"	1848	"	1850
1656	Sarah Darby	"	1886	"	1892
28	Gould Davenport	L	1797	D	.....
924	George W. Danner	"	1851	L	1854
925	Rebecca Danner, wife of George W	"	"	"	"
994	Sarah G. Dawes	"	1856	"	1865
995	Lucy Dawes	"	"	"	"
996	Sarah J. Dawes, wife of Rev. John Shedd, D. D., missionary to Persia	"	"	"	1878
1890	Mattie Dawson	P	1894		
1277	Volney A. Deeble	"	1869	L	1874
1137	Earnestine L. Deeble (Mrs. Camp)	"	1861	"	1867
126	Sally Delano	"	1817	D	.....
195	Abigail Deming	"	1820	"	1823
966	Julia Deming	"	1854	"	1857
970	Simon Deming	L	1855	L	1857
971	Evaline Deming, wife of Simon	"	"	"	"

449	Catharine Dempsey	P	1835	Ex	1838
141	Joseph Dennis	L	1819	D	.....
157	Sarah Dennis	"	"	L	.....
1114	George W. Devine	"	1861	"	1867
1115	Maria S. Devine, wife of 1114	"	"	"	1867
1383	Elizabeth Delamater (Mrs. Geo. Flower)	"	1874	"	1886
411	Genetta Devol	P	1834	Dp'd	.....
412	Eliza J. Devol	"	"	"	"
416	Sally M. Devol (Mrs. Dana)	"	"	L	1842
521	Charles F. Devol	"	1837	"	.....
1206	Sarah Devol	L	1866	D	1871
1491	Jane F. Devol	P	1878		
1492	Augusta J. Devol	"	"		
1493	Mary E. Devol	"	"		
1494	Edward W. Devol	"	"		
1495	Lorenzo D. Devol	"	"		
1803	Harry M. Devol	"	1891	D	1895
512	Mary Y. De La Vergne	L	1836	L	1839
544	James De La Vergne	"	1837	"	"
798	Cornelius De La Vergne	P	1845	Dp'd	1862
808	Jane De La Vergne	"	"	D	1858
809	Harriet De La Vergne	"	"	"	"
288	Edna Dibble	"	1830	D	1875
609	Sarah Dibble (Mrs. Roach)	"	1839	L	1855
805	Vesta E. Dibble	"	1845	"	.....
818	Harriet Dibble	"	"	"	1858
855	Obed Dickenson	L	1848	"	1849
577	Solomon Dick	P	1839	D	.....
1621	Cornelius E. Dickinson, Pastor 1883-1896	L	1883		
1622	Susan W. Dickinson, wife of 1621	"	"		
1623	Bertha L. Dickinson (Mrs. E. A. Metcalf)	"	1884	L	1888
1648	Howard W. Dickinson	P	1885		
1690	Susan Belle Dickinson	"	1888		
1741	Ethel M. Dickinson	"	1890		
171	William Dodge	"	1820	D	1825
154	Hannah Dodge	"	1819	"	1878
271	Elizabeth P. Dodge	"	1827	L	1836
909	George Douglass	L	1850	D	1851
910	Isabel Douglass, wife of George	"	"	"	1870
1015	Jane Douglass (Mrs. Heslop)	P	1856	L	1865
1411	Charles W. Dowd	"	1876	"	1877
1758	Preston C. Doan	"	1891		
1805	Frances P. Doan, wife of Preston	L	"		
699	Charles Draper	P	1841	L	1843
1377	Mrs. H. H. Drown	L	1874	D	1877
1496	Linnie I. Drown (Mrs. R. D. Cook)	P	1878	L	1882
1716	Clarence Eugene Drake	"	1889	"	1893
1718	John C. Drake	L	"		
1760	Lucy J. Drake, wife of 1718	P	1891		
1761	Fred T. Drake	"	"		
779	Charles S. Due	L	1844	L	
328	Samuel P. Dunham, Clergyman	"	1832	D	1882
838	Joseph W. Dunn	"	1846	"	1850
1215	John T. Dunn	P	1866	"	1876
1497	Harry Duff	"	1778		
1246	Rachel Durie	"	1869	L	1876
1278	Alexander S. Dutton	"	"	"	1885

547	Rufus Duser	L	1837	Dp'd	1855
131	Eleanor Durgee	P	1818	D	.....
1875	Clarence S. Dutro	L	1894	L	1896
1876	Carrie S. Dutro	"	"	"	"
1436	George P. Dye	"	1877	D	1888
1643	Clara E. Dye (Mrs. O. L. Gard)	P	1885		
1759	Etta C. Dye	"	1891		
1440	Charles P. Dyar	"	1877		
1734	Helen A. Dyar (Mrs. Frederic Witlig)	"	1890		
1498	Clara K. Dye	"	1878	D	1879
1385	Esther G. Dyer (Mrs. J. F. Thomas)	"	1875	L	1879
907	Hannah M. Dunn	"	1850	"	1850
796	Lawson B. Dunn	P	1845	"	1846
297	Michael Eadie	L	1830	L	1833
298	Mary Eadie, wife of Michael	"	"	"	"
823	Addison Eaton	"	1845	"	
231	John W. Edgerton	P	1825	D	1847
245	Abbey S. Edgerton (Mrs. C. M. Putnam)	"	"	L	.....
543	Luther Edgerton	L	1837	L	1841
624	Elizabeth Edgerton	P	1839	"	"
663	Mrs. L. Edgerton	L	1840	D	1849
950	Elma A. Edgerton	"	1850	"	1883
1126	Abbey F. Edgerton (Mrs. Wilson)	P	1861	L	1878
985	John M. Eells, Deacon 1873-1882	L	1855	D	1882
986	Susan A. Eells, wife of John	"	"		
1005	Sarah Eells, wife of E. G. Brigham	P	1856		
1006	Mary Eells	"	"		
1103	Arthur D. Eells	"	1860	D	1864
1131	Ellen M. Eells	"	1861	L	1868
1142	Ann E. Eells, wife of Rev. F. S. Adams	"	"	"	1881
1184	George H. Eells	"	1865	"	1865
1185	Leticia Eells	"	"	"	"
1257	Eva L. Eells	"	1869		
1380	Harriett E. Eells	"	1874		
1381	Lillie E. Eells	"	"		
1844	Clara C. Ebinger	"	1893		
415	Madison Elliot	L	1834	L	1836
926	John E. Elliot	"	1851	"	.....
785	Ruth Elston (Mrs. Devol)	P	1845	"	1857
1211	George Elston	"	1866	D	1876
857	Mary A. Ellis, wife of Ira Ellis	"	1848	"	1860
863	Sabina Ellis	"	"	"	1867
673	Caleb Emerson	L	1840	"	1841
884	Elizabeth Elston (Mrs. E. P. Burlingame)	P	1849	L	1870
204	Sally Emerson	L	1820	"	.....
190	Eliza Evans	P	"	"	
191	Mary Evans	"	"	"	
170	Joseph Evans	"	"	D	1820
1091	Evan W. Evans	L	1859	L	1874
801	Robert E. Evans	P	1845	"	
1092	Helen E. Evans	L	1859	"	1874
837	Whitley Ewing	"	1846	"	1862
1587	John L. Evans	"	1880	"	1882
1588	James Evans	"	"	"	1883
1652	Evan J. Evans	"	1885	"	1887
1629	William H. Fankhauser	"	1884	D	1888
1725	Charles K. Fankhauser, Clergyman	"	1889		

1865	Robert W. Fankhauser	L	1893		
1470	Mrs. Margaret Fawcett, wife of Nathan	"	1878		
1499	Nathan Fawcett	P	"		
1500	Fannie L. Fawcett (Mrs. Devon)	"	"		
1728	Charles A. Faires	"	1890		
505	William Fay	L	1835	D	1866
506	Elizabeth Fay, wife of William	"	"	"	"
507	Levi L. Fay, Clergyman	"	"	L	1840
508	Elizabeth C. Fay (Mrs. Dr. Gilman)	"	"	"	1842
509	William A. Fay, Deacon 1868-1869	"	"	"	1869
520	Eunice Fay (Mrs. Johnson)	P	1837	"	1843
542	Solomon Fay, Clergyman	"	"	"	1844
570	Beulah L. Fay	L	1838	"	.....
619	Catherine A. Fay (Mrs. Ewing)	P	1839	"	1844
736	Lucy Fay (Mrs. Guitteau)	"	1842	"	1863
755	Samuel E. Fay	"	1843	"	1850
770	Prescott Fay	"	"	"	1847
810	Joanna Fay	"	1845	D	1852
1144	Abby A. Fay (Mrs. Jenkins)	"	1861	L	1873
1199	Edward P. Fay	"	1865		
1263	Maria E. Fay	"	1869	L	1869
1323	Selina H. Fay	L	1871	D	1875
312	Eliza Fearing	"	1830	L	.....
1392	Vesta A. Felton	P	1875	L	1881
1208	Harriet E. Felton (Mrs. Dr. McCowan)	"	1866	"	1871
514	Pliny Fisk, a Choctaw Indian, returned to his nation	L	1836	"	.....
1165	Anna Fish	"	1863	"	1865
136	Samuel C. Fields	P	1819	D	1841
208	Sally Fields, wife of Samuel C	"	1820	"	.....
109	Mrs. —— Fisher, wife of Col. Fisher	L	1816	L	.....
142	Amos Fisher	"	1819	"	1826
158	Huldah Fisher	"	"	"	"
499	Martha M. Fisher	"	1835	Dp'd	1855
1013	Georgiana M. Fisher	P	1856	L	1860
1017	Margaret Fischer, wife of John	"	"	D	1891
1042	John Fischer	"	"		
128	Moses Flanders	"	1818	D	1832
201	Sally Flagg	"	1820	L	1843
366	James Flagg	"	1833	"	"
367	Gresham J. Flagg	P	1833	L	1843
580	Susan C. Flagg	"	1839	"	"
1501	Frank L. Flagg	"	1878	Dp'd	1892
1433	Carrie T. Flagg	"	1877	L	1894
1471	Marietta Flagg	L	1878	Dp'd	1892
388	Harriett Fletcher	P	1830	"	1855
79	Martha Fletcher	L	1806	L	.....
1595	David H. Fleming	P	1882		
1596	Mrs. D. H. Fleming	"	"		
1762	David Earle Fleming	"	1891		
1462	Flizabeth A. Folger, wife of John C	L	1877	L	1884
1455	Anna A. Folger	P	"	"	"
1502	John C. Folger	"	1878	"	"
1503	Will B. Folger	"	"	"	"
909	Martin D. Follett, Judge, Deacon 1881-1887	L	1855		
1504	Edgar A. Follett	"	1878		
1282	Alfred D. Follett	P	1869		

1395	Abbie M. Follett (Mrs. Judge Follett)	L	1875		
1427	William J. Follett	P	1877	L	1880
1763	Edward Follett	"	1891		
49	Sarah Foster	"	1799	L	.....
156	Sophia Foster	L	1819	D	.....
269	Nancy Foster (Mrs. Otis Wheeler)	P	1827	"	1853
304	Almina Foster	"	1830	L	1840
343	Matilda Foster	"	1833	L	1839
344	Hannah Foster	"	"	"	"
250	Milton Foster	P	1826	D	1852
1666	Frances Foster	"	1887		
456	Isaiah N. Ford	L	1835	L	1839
968	Lavinia Ford	P	1854	"	1867
1677	Henry C. Frye	L	1887	"	1893
1678	Ellen Frye, wife of Henry Frye	"	"	"	"
183	Amanuel Francis	P	1820	Dp'd	1855
423	John W. Fraser	L	1834	L	1836
1073	Gustavus S. Franklin	P	1858	"	1859
1175	William Frazier	L	1865	"	1866
1176	Mrs. L. L. Frazier, wife of William	"	"	"	"
1366	Cornelius T. Frazyer, Judge	P	1873		
1367	Mrs. C. T. Frazyer, wife of Judge C. T. F	L	"	D	1893
1610	Louise Frazyer	P	1883	L	1893
341	Austa M. French	L	1832	"	1836
689	Edward French	"	1841	"	1843
522	Seth W Fuller	P	1837	Dp'd	.....
956	William G. Fuller	L	1854	L	1866
957	Lucy L. Fuller, wife of William G	"	"	"	"
1452	Jonas M. Fuller	"	1877	"	1889
1453	Fannie M. Fuller, wife of Jonas	"	"	"	"
1710	William Gates	P	1839		
1711	Clara D. Gates, wife of William	"	"		
474	Josephene Gabaudan	"	1835	L	1839
492	John Gabaudan	L	"	D	1852
493	Eliza Gabaudan, wife of John	"	"	"	1856
1404	Minnie Gaitree	P	1876		
1681	Orlo L. Gard	P	1887		
1765	Orvis Brent Gard	P	1891		
1684	Grace A. Gard (Mrs. William Plumer)	"	1888		
316	Rasselas Gates	"	1831	Ex	1838
1052	Mary B. Gates (Mrs. R. R. Dawes)	"	1856	L	1865
1077	Mary S. Gates (Mrs. W. A. Payne)	"	1858	"	"
1260	Bettie S. Gates	"	1869	"	1871
1347	Margaret A. Gates (Mrs. Eben Gates)	L	1872		
1348	Mrs. Beman Gates	"	"	D	1895
1349	Bettie S. Gates (see 1260. Mrs. W. W. Mills)	"	"		
1644	Mary A. Gates (Mrs. W. W. Boyd)	P	1885	L	1887
1702	Margaret Gates (Mrs. James Bird)	"	1888		
1764	Eben Frank Gates	"	1891		
730	Maria M. Gay	L	1842	L	1842
780	Mary Gay	"	1844	"	.....
1330	Judson Gaylord	P	1872	Dp'd	1882
1202	William L. Gilman	L	1865	L	1871
1207	Elizabeth C. Gilman	"	1866	"	1881
123	Betsy Gilman (Mrs. Stevens)	P	1817	D	.....
96	Hannah Gilman, wife of B. S. Gilman	"	1811	L	.....
539	Elizabeth Gilman	L	1837	"	1842

575	John C. Gilman	P	1839	L	.....
901	Samuel W. Giff	L	1850	"	1856
692	Sybil D. Gilman	"	1841	"	.....
1072	William L. Gilman	"	1858	"	1859
771	John Gibson	P	1844	Dp'd	1855
871	William A. Gilliland	L	1849	L	.....
1505	Daniel Gilpin	P	1878	Dp'd	1892
1558	Emma B. Gilpin, wife of Daniel	"	"	"	"
1062	Charlotte Gilbert	"	1857		
852	William C. Glines	L	1847	L	1850
1031	Charles E. Glines	P	1856		
1401	Amy D. Glines	"	1876	L	1883
1405	Carrie E. Glines	"	"	"	"
1438	William B. Glines	L	"	L	1879
1506	Clara N. Glines	P	1878	"	1883
1507	Linnie B. Glines	"	"	"	1882
1637	Katharine Glines, married Rev. C. K. Fankhauser	"	1885		
1650	Harry T. Glines	"	"		
89	Abigail Gleason	L	1808	D	.....
48	Elizabeth Goodale, widow of Nathan	"	1799	"	.....
207	Sally Goodno, wife of Daniel	P	1820	L	1826
484	Charles Goddard, Prof. in Marietta College	L	1835	D	1838
485	Mary L. Goddard, wife of Prof. Charles	"	"	"	1874
494	Levi H. Goddard	"	"	L	1836
495	Mary W. Goddard	"	"	"	"
614	William H. Goddard	P	1839	Ex	1850
944	Sarah F. Goddard (See 1177)	"	1852	L	1855
613	Charles Goddard	"	1839	Ex	1850
229	Lovina Goldthwart	L	1823	L	1825
1463	Cora E. Gordon	P	1878	Dp'd	1892
496	Rufus Graves	L	1835	L	1838
497	Experience Graves	"	"	"	"
498	Thankful E. Graves	"	"	"	"
1145	Mary S. N. Graves	P	1861	D	1871
583	William I. Gray	L	1839	L	1847
584	Philena B. Gray, wife of William	"	"	"	"
864	William I. Gray	"	1849	"	1863
865	Philena B. Gray	"	"	D	1862
1034	William C. Gray	P	1856	L	1663
361	John Greene	"	1833	"	1837
373	Daniel Greeue	"	"	D	"
374	Sarah Greene	"	"	L	"
379	Eli Greene	"	"	Dp'd	1855
480	John Greene, Jr	"	1835	L	1841
1609	Emily M. Granger (Mrs. Dr. Batchelor)	"	1883		
1879	Thomas Griffiths	L	1894		
776	Elizabeth Griffin	"	1844	D	1867
1050	Theodore E. Greenwood	P	1856	"	1862
616	Asenath Griggs, wife of Samuel	"	1839	"	1851
716	Samuel Griggs	"	1842	L	1855
879	Phebe A. Griggs (Mrs. Dye)	"	1849	"	"
1335	Lucy A. Grosvenor (Mrs. Bracken)	"	1872	"	1875
1339	Samuel L. Grosvenor	"	"		
1344	Alice Grosvenor (Mrs. Ellenwood)	"	"		
1611	Gertrude A. Grosvenor	"	1883	L	1893
1638	Theora B. Grosvenor (Mrs. E. K. Dyar, Rain-				

	bow)	P	1885		
1331	Edward Groves	"	1872		
1317	Elizabeth Groves	"	1871	D	1883
1592	Maria Groves, wife of Edward	L	1881		
29	Judson Guitteau	"	1797	D	1823
67	Patience Guitteau, wife of Judson	P	1801	"	"
172	Jonathan Guitteau	"	1820	"	1822
287	Ann J. Guitteau	"	1830	"	1869
294	Julia Guitteau	"	"	L	.. ...
295	Sarah Guitteau	"	"	D	1875
299	Maria Guitteau	"	"	"	1835
313	Minerva Guitteau	"	"	"	1857
620	Patience M. Guitteau, wife of Wm. A. Fay,	"	1839	L	1869
327	Robert S. Guier	L	1832	Dp'd	1855
116	Stephen Guthrie	P	1817	L	1826
122	Sally Guthrie, wife of Stephen	"	"	D	1818
1095	Jacob H. Guyton	L	1859	L	1869
1842	Laura C. Gurley	P	1893		
529	Gustavus H. Hale	L	1837	Dp'd	1855
186	Rhoda Hall	P	1820	D	.....
237	Theodosia Hall, wife of D. H. Buell	"	1825	L	1833
283	Lucretia Hall, wife of Wyllis Hall	"	1829	D	1874
399	Samuel Hall, Clergyman	L	1833	L	1839
795	Theodore Hall	P	1845	"	1865
807	Frances Hall	"	"	D	1872
1354	Savilla Hall	L	1873	L	1894
1766	V. Wallace Haas	P	1891		
1804	Mrs. Frances Haas, wife of V. Wallace	L	"		
1634	James B. Haight, see 1811	"	1885	L	1889
1635	Alice Haight, see 1812, wife of James.	"	"	"	"
1689	Mary A. Haight, see 1813	P	1888	"	"
1696	Hattie B. Haight, see 1814	"	"	"	"
1811	James B. Haight, see 1634	L	1891		
1812	Alice Haight, see 1635	"	"		
1813	Mary A. Haight, see 1688, (Mrs. T. G. Sellew)	"	"		
1814	Hattie B. Haight, see 1696, (Mrs. Robert Payne)	"	"		
923	Joseph Hall	"	1851	L	1852
1014	Evelyn Hall	P	1856	L	1865
1085	William H. Halloway	L	1859	"	1861
1086	Louisa Halloway	"	"	"	"
523	Ann Hallock	P	1837	"	1837
58	Abigail Hammond	"	1800	D	.....
726	Moses Hammond	L	1842	Dp'd	1852
727	Elizabeth Hammond, wife of Moses	"	"	"	"
735	Caroline Hammond	P	"	"	"
747	Richard Hammond	"	1843	"	"
756	Asa Hammond	"	"	"	"
310	Mrs. Hagerty	L	1830	L	1836
240	Lucy F. Hamilton (Mrs. Caldwell)	P	1825	D	.....
386	Andrew J. Hamilton	"	1833	L	1836
846	Mary Hancock	L	1847	"	1850
1324	Annie E. Hanna	"	1871	"	1875
1698	Fremont Hannold	"	1888		
1726	Ella N. Hannold, wife of Fremont	P	1889		
528	Angeline Harrington	L	1837	L	1840
384	Fanny Harris	P	1833	Dp'd	1855

155	Elizabeth Harris	P	1819	D	.....
638	Barilla Harshberger	L	1839	"	1874
1025	Adelia Harshberger (Mrs. R. P. Upton)	P	1856	L	1872
1265	T. P. Harshberger	"	1869	"	1875
556	William W. Hartwell	L	1838	D	1839
33	Josiah Hart, Physician, Deacon 1799-1812	"	1797	"	1812
794	Charles C. Hart	"	1845	L	1849
1251	Mary F. Hart (Mrs. J. C. Bartlett)	P	1869	"	1870
1276	Charles S. Hart, Physician	"	"		
1287	B. F. Hart, Physician	L	"		
1288	Sally M. Hart, wife of B. F.	"	"		
972	Simeon D. Hart, Physician	"	1855		
973	Lydia Hart, wife of Simeon D	"	"	D	1884
1056	Frances A. Hart (Mrs. John Plumer)	"	1856		
1004	Mary F. Hart (Mrs. Ramsey)	P	1857	L	1860
1002	Virginia W. Hart (Mrs. Bartlett)	"	"	"	1865
667	Amos H. Haskell	L	1840	"	1854
668	Gloriana E. Haskell (Mrs. Amos H.)	"	"	"	"
964	Charles Haskell	P	1852	"	"
106	Ann Hathorne	"	1816	"	
375	Ebenezer Hartwell	"	1833	"	
1307	Theron H. Hawks, D. D., Pastor 1869-1883	L	1870	"	1885
1295	Mary H. Hawks, wife of Rev. Theron	"	1869	"	"
1329	Mary H. Hawks (Mrs. Prof. O. H. Mitchell)	P	1872	"	1889
1382	Elizabeth S. Hawks	"	1874	"	1885
1386	Winthrop B. Hawks, Clergyman	"	1875	D	"
1408	Theron H. Hawks, Jr.	"	1876	L	1882
1445	Eleanor R. Hawks (Mrs. Schauffler)	"	1877	"	1885
1156	William Headley	L	1862	"	1871
1157	Catharine Headley, wife of William	"	"	"	"
262	Thomas Herron	P	1826	D	1852
444	Lucretia Hempstead (Mrs. Jonas Moore)	L	1834	L	1880
445	Harriett Hempstead	"	"	D	1879
513	Charles Hendre	"	1836	L	1843
527	Mary A. Hendre, wife of Charles	"	1837	"	"
881	Jane Heslop (Mrs. Spratt)	P	1849	"	
819	Agnes Heslop (Mrs. Andrew Johnston)	"	1845	"	1863
1508	Gideon M. Henry	"	1878	Dp'd	1892
1576	Maria Henderson	L	1879	L	1881
1584	Louisa Hess	"	1882	D	1884
1599	Rotheus Hayward	"	"	L	"
1600	Caroline W. Hayward, wife of Rotheus	"	"	"	"
1601	Ella Hayward	"	"	"	"
108	Rhoda Hildreth, wife of S. P. Hildreth	P	1816	D	1868
243	Mary A. Hildreth (Mrs. Douglas Putnam)	"	1825	L	1839
462	S. Prescott Hildreth, Jr., Clergyman	"	1835	L	1842
717	Samuel P. Hildreth, Physician and Historian	"	1842	D	1863
477	Rhoda M. Hildreth (Mrs Ross)	"	1835	L	1848
565	Harrietta E. Hildreth (Mrs. Means)	"	1838	"	1857
1336	Julia E. Hickok	"	1872		
259	Maria Hill	"	1826	L	1837
278	Martha Hill	"	1829	"	1836
541	John P. Hill	"	1837	"	1840
1327	Emma E. Hill (Mrs. Chapman)	"	1872		
1420	Mary Hill (Mrs. Hamlin)	L	1877		
1509	Douglas P. Hill	P	1878	L	1880
1510	Ann E. Hill	"	"	"	"

1838	Ophelia A. Hill	P	1893		
704	Uvina Hinman, wife of Solomon	L	1842	D	.....
707	Solomon C. Hinman	P	"	"	"
137	William Holyoke	"	1819	L	1824
145	Lucy Holyoke, wife of William	"	"	"	"
748	Harriet Holden	L	1843	D	1855
900	Julia M. Holden	P	1850		
1001	Josephine Holden (Mrs. Wm. W. Young)	"	1856	D	1863
1117	William Holden	"	1861	L	1867
1351	William Holden	L	1873	"	1888
1352	Sarah H. Holden, wife of William	"	"	D	1880
1646	Elizabeth C. Holden	P	1885		
1292	Elizabeth F. Holdren	"	1869		
1459	Julia L. Holdren (Mrs. Dr. C. S. Hart)	"	1877		
234	Stephen A. Hodgeman	"	1825	L	1830
458	William Hogshead	L	1835	Dp'd	.....
457	Calvin Hogshead	"	"	L	1843
526	William H. Hogshead	"	1837	"	"
248	Nancy Hoff	P	1825	"	.....
263	Mary A. Hoff	"	1826	Ex	.....
1403	Sarah A. Hobby	"	1876	D	1896
1012	Harriett H. Hobby	"	1856		
607	Frederick B. Holmes	"	1839	Ex	1843
540	Elitaska Hook	L	1837	L	.....
792	John E. Holton	"	1645	"	1846
793	Lucy V. Holton	"	"	"	"
40	Perley Howe, Deacon at Belpre	P	1799	"	1826
657	Francis Howes	L	1840	"	.....
710	John Hovey	"	1842	D	1851
711	Abigail Hovey	"	"	"	1883
713	John Hovey, Jr	P	"	L	1845
715	Albert Hovey	"	"	"	1852
718	James B. Hovey	P	1842	L	1882
1018	Virginia A. Hovey, wife of James B	"	1856	"	"
1022	Abby D. Hovey, wife of J. S. Sprague	"	"	D	1895
1430	Nellie C. Hovey	"	1877		
927	Sarah Howe (Mrs. J. W. Stanley. See No. 722)	"	1851		
1560	Robert P. Humphrey	L	1878	Dp'd	1892
232	Charles Humphrey	P	1825	L	.....
173	Ebenezer Hutchinson	"	1820	Ex	1822
279	George Hutchinson	"	1829	L	1855
1075	William S. Hutchins	"	1858	"	.....
1512	Julia H. Hutchins (Mrs. J. C. McDonald	"	1878	"	1891
1767	Charles Hutchins	"	1891		
1864	Burney E. Hughson	L	1893		
176	Richard Hussey	P	1820	D	.....
400	Thomas Hughes	L	1834	Dp'd	1862
467	Frank Huston	P	1835	L	1836
466	James Huston	"	"	Dp'd	1855
473	Susan Huston	"	"	L	1836
733	Eliza Hannewell	"	1842	"	1843
1396	Sarah A. Hulburt, wife of Joseph	L	1875		
1511	Joseph P. Hulburt	P	1878		
1639	Elizabeth Hulburt	P	1885	L	1890
317	Joseph Irwin	L	1831	"	1836
1597	Corydon A. Irwin, Clergyman	"	1882		
1598	V. Caroline Irwin, wife of C. A. Irwin	"	"		

296	Sophia Jackson	P	1830	Dp'd	1855
476	Columbus M. Jackson	"	1835	"	"
349	Catharine Jaynes	"	1833	D	1882
488	Henry Jaynes	"	1835	"	1863
451	Milo P. Jewitt	L	"	L	1838
452	Jane Jewitt, wife of Milo	"	"	Dp'd	1855
606	Jarvis Jewitt	P	1839	L	1846
937	Jenkin Jenkins	L	1852	"	1857
1373	William H. H. Jett, Deacon 1895	P	1874		
1654	George W. James	L	1885	L	1889
1768	Emily A. James, wife of C. W.	P	1891		
1816	Charles W. James	"	"		
1769	Mary C. Jett (Mrs. W. H. H. Jett)	"	"		
388	Joseph Jones	"	1833	D	1878
389	Martha Jones	"	"	"	1883
881	Jane E. Jones (Mrs. Fisher)	"	1845	L	1847
905	Edward A. Jones	"	1850	"	1855
1149	John D. Jones	L	1861	"	1863
1375	E. A. Jones	"	1874	"	1882
1374	Flora R. Jones	P	"	"	"
1513	Thomas W. Jones	"	1878	Dp'd	.....
1564	George J. Jones, Clergyman	L	1879	L	1884
1590	William C. Jones	"	1881	"	1881
789	Andrew Johnson	P	1845	"	1863
1166	Caroline Johnson (Mrs. Ridgeway)	L	1863	D	1871
1514	William W. Jordan, Clergyman	P	1878	L	1883
212	Eliza Judson	P	1820	L	.....
847	Merit Judd	L	1847	D	1889
848	Amena Judd	"	"	D	1882
1122	Frank L. Judd	P	1861	L	1878
1391	Ella B. Judd	"	1875	"	1883
998	Ellen Jump, wife of William	"	1856	"	1865
999	William Jump	"	"	"	"
1866	John Kaiser, Clerk of church	L	1893		
1659	Katherine Kelner	P	1886		
1676	Henry Kelner	"	1887	D	1895
1815	Charles E. Keller	L	1891	L	1894
1218	Charles C. Ketter	"	1866	"	1892
1219	Elizabeth Ketter, wife of Charles C. Ketter,	"	"	D	1890
1444	Louise C. Ketter (Mrs. E. M. Conant)	P	1877	L	1888
1613	Alice A. Ketter	"	1883	"	1892
1193	Sarah F. Keith	"	1865	"	1869
419	Eleanor Kelso	L	1834	"	1837
175	Phineas C. Keyes	P	1820	"	1825
200	Mary H. Keyes	"	"	"	"
226	Polly Keyes	"	1822	"	.....
555	Samuel Kidder	L	1838	"	.....
430	James A. King	P	1834	"	1841
868	William A. King	"	1849	"	1851
587	Cyrus Kingsbury	"	1839	"	1844
598	John P. Kingsbury	"	"	"	1842
1298	J. Addison Kingsbury	L	1869	"	1882
1299	Sarah E. Kingsbury, wife of Addison	"	"	"	"
1446	Nellie Kingsbury	P	1877	"	"
549	Cynthia R. M. Kimball	L	1837	"	1840
1570	William Nu Kim (native of China)	P	1879	D	1881
617	William Kimman	"	1839	Dp'd	1855

618	Catharine Kimman	P	1839	L	1839
1850	Frances G. Kinney	"	1893	"	1893
454	James Kirby	L	1835	Dp'd	1862
455	Christiana Kirby	"	"	D	1835
1660	M. Louise Klostermeier	P	1886		
1697	C. Augusta Klostermeier	"	1888		
1714	Marie Klostermeier	L	1889		
1633	Anna R. Klostermeier (Mrs. A. E. Price)	P	1885	L	1890
1770	Henry D. Klostermeier	"	1891		
1817	Wilhelmene Klostermeier	"	"		
469	Valentine C. Knight	"	1835	L	1862
1259	Clara D. Knowles	"	1869		
1289	Samuel S. Knowles	L	"	D	1895
1290	Henrietta D. Knowles	"	"		
1515	S. Winchester Knowles	P	1878		
1880	Alice Knowles	L	1894		
687	Francis Knapp	"	1841	L	1842
688	Eliza M. Knapp	"	"	"	"
947	Eunice Kunkle	"	1853	"	1862
948	Deborah Kunkle	"	"	"	1853
1830	Elizabeth D. Kidd	"	1892		
1566	David Lake	"	1879	"	1881
448	John Lackmore	"	1834	D	.....
239	Mary Lapham	P	1825	"	1858
300	Bethany L. Lapham	"	1830	L	.....
333	John W. Latta	L	1832	"	1836
550	Hubbard Lawrence, Clergyman	"	1837	"	1838
1039	Alexander Lamb	P	1856	"	1857
858	Amos Layman	"	1848	"	.....
946	Lucy Layman	L	1853	"	.....
1573	Amanda Laughlin	"	1879	D	1885
1574	Maggie M. Laughlin	"	"	L	1887
72	Esther Leavens	P	1803	D	1828
682	Hiram S. Lee	L	1840	L	1842
414	William S. Lewis	"	1834	"	1836
481	Lawrence Lewis	P	1835	"	1842
772	Henry Lewis	L	1844	"	1847
875	Ann M. Lewis (Mrs. Barbour)	P	1849	"	1857
1345	Daniel Lewis	L	1872	"	1884
1393	Thomas E. Lewis	"	1875	"	"
490	Frances Lewis	P	1835	D	1875
1653	Edwin J. Lewis, Clergyman	L	1885	L	1887
515	Albert G. Leonard	"	1836	"	1840
1270	Charles K. Leonard	P	1869	D	1887
1624	Alice S. Leonard	L	1884	L	"
100	Parmela Little, lived at Newport	P	1812	D	1825
1181	Charles Little, Clergyman, (D. D.)	"	1865	L	1865
110	Frances Lincoln	"	1816	D	.....
587	Maria H. Linsley	"	1839	L	1843
573	Mrs. P. Linsley	L	"	"	1846
685	Charles E. Linsley, Clergyman, (D. D.)	P	1840	"	"
1715	J. A. Liversy	"	1889	D	1891
1742	Nettie M. Liversy	L	1891	L	"
1565	Rev. Reese R. Lloyd, Professor Pacific Theological Seminary	"	1879	"	1884
1567	Sarah A. Lloyd, wife of Reese R.	"	"	"	"
959	Richard Long	"	1850	"	1854

960	Mary A. Long	L	1850	L	1854
403	Robert Lowry	"	1834	"	1836
1189	Cornelia Lorey, wife of William Lorey	P	1865	"	1871
708	Sylvester Loomis	"	1842	Dp'd	1855
979	Hannah Love (Mrs. Browning)	L	1855	L	1865
709	Julia Loomis	P	1842	"	1852
7	Thomas Lord	L	1796	Ex	.....
11	Abner Lord	"	"	L	.....
23	Polly Lord	"	"	D	.....
546	Margaret Lord	"	1837	"	1839
1627	George H. Lord, Deacon 1886	"	1884		
1628	Mary F. Lord	"	"		
1687	Blanche N. Lord (Mrs. Misener)	P	1888		
1860	William H. Lord	L	1893		
1861	Mindwell Lord, wife of William	"	"		
1234	Sarah N. Lovell	"	1864		
1355	W. P. Lyman	"	1873	Dp'd	1892
1356	Anna Lyman (Mrs. W. P. Lyman)	"	"	L	1881
1362	Clarence H. Lyman	L	1873	"	1878
1363	Lina M. Lyman	"	"	"	"
896	Mary Maddox	P	1850	L	1865
728	Lucretia Mallett	L	1842	Dp'd	1855
1068	Greenbnry Magruder	"	1858	D	1882
1069	Elizabeth Magruder, wife of Greenbury	"	"	L	1887
1070	Mary N. Magruder	"	"	D	1863
1108	Jane Magruder (Mrs. Buckey)	P	1860	L	1878
1448	Irving D. Manatt, Prof. in Marietta College	L	1877	"	1884
1449	Mrs. S. C. Manatt (Mrs. I. D. Manatt)	"	"	"	"
1516	Myrtie J. Maris	P	1878	"	"
1517	Laura A. Maris	"	"	"	"
1518	Luetta H. Maris	"	"	"	"
778	David M. Marsh	L	1844	"	1846
268	Rebecca Marsh	P	1827	"	1838
1579	Benjamin Marshall	L	1880	D	1895
1580	Sarah N. Marshall, wife of Benjamin	"	"		
1581	Frank H. Marshall	"	"		
1152	P. T. Martin	"	1861	L	1862
202	Cynthia Maze	"	1820	Dp'd	1835
1423	Mrs. John Marshall	P	1877	D	1877
431	Samuel Maxwell	L	1834	L	1866
432	Eliza Maxwell, wife of Samuel	"	"	D	1842
510	Elizabeth Maxwell	"	1836	"	1844
731	George M. Maxwell, Clergyman, (D. D.)	P	1842	L	1842
768	Eliza Maxwell	"	1843	D	1844
833	Mary A. D. Maxwell	L	1846	L	1865
885	Lavina Maxwell	"	1849	"	1853
1125	Mary E. Maxwell	P	1861	"	1868
1153	Sarah J. Maxwell	"	1862	"	1865
1186	Charlotte E. Maxwell	"	1865	"	"
1281	John M. Maxwell	"	1869	"	1882
576	Daniel Mason	"	1839	Ex	1843
450	Matilda McElhaney	"	1835	L	1840
459	Anna McElhaney	L	"	"	1844
503	Joseph McElhaney	"	"	D	1840
504	Mary McElhaney	"	"	L	.....
782	Jane McClelland	P	1845	"	1845
1322	Emma McCabe	L	1871	D	1874

945	William McBride	L	1852	L	1852
740	John McClure	"	1843	"	1845
873	John McCormack	P	1849	Dp'd	1856
1424	Andrew L. McCormick	"	1877	L	1888
1048	Robert D. McDougall	"	1856	L	1856
1667	Mahala R. McAlister	"	1887		
1777	Henry K. McAllister	"	1891	D	1895
1771	Birdie M. McCann	"	"		
1810	Mrs. B. McCann	L	"		
1775	William L. McCowan	P	"		
371	Peter McDonald	L	1833	D	.....
1326	Mary D. McIntosh	P	1871	L	1882
303	Deborah McIntosh	"	1830	D	.....
812	Rhoda McIntosh (Mrs. Rice)	"	1845	L	1850
817	Julia McIntosh	"	"	"	1865
487	John McIntosh	"	1835	Fx	1841
671	William McGwin	"	1840	L	1843
350	Susanna McIntosh	"	1833	D	1873
813	Margaret T. McCracken (Mrs. Taylor)	"	1845	"	1855
1053	Andrew J. McKinnon, Missionary of A. & F. C. U	"	1856	L	1861
1655	Florence B. McKinney	L	1886		
1772	Florence McKinney	P	1891		
1773	Helen McKinney	"	"		
1774	Stella McKinney	"	"		
1244	Peter McLaren	"	1869		
1901	John McHugh	L	1896		
1902	Mary A. McHugh, wife of John	"	"		
1245	Maria McLaren (Mrs. Peter McLaren)	P	1869		
1636	Flora McLaren	"	1885		
1778	James W. McLaren	"	1891		
1894	Blanche M. McLaren	"	1895		
1707	Ida B. McLaren	"	1889		
842	Joshua McLain	L	1846	L	1850
1232	Daniel McKay	P	1867	"	1873
1368	Ella J. McMillen	L	1874	"	1891
1520	George McPherson	P	1878	"	1881
447	Alfred McVeigh	L	1834	D	.....
37	Grace Meigs, wife of Col. R. J. Meigs	"	1797	"	.....
235	Sophia Meigs, wife of R. J. Meigs, Jr	P	1825	D	.....
1019	Miss C. H. Medlicott	"	1856		
1847	Kate M. Meister (Mrs. Shuff)	"	1893		
1848	Laura M. Meister	"	"		
1849	Ella S. Meister	"	"		
189	Eunice Melcher	"	1820	L	.....
112	Hannah Messenger, wife of Reuben	"	1816	Dp'd	1862
255	Mary A. Merrill	L	1826	L	.....
684	Mary A. Meridan	P	1840	"	1856
1390	Rosetta S Merriam, wife of Rev. T. J. Villers	"	1875	"	1884
1389	Nettie V. Merriam, wife of Dr. M. Villers	"	"	"	1887
1577	Annie B. Merriam	"	1879	"	1886
1519	Charles F. Minke	"	1878	Dp'd	1892
1839	Lucy G. Metcalf	"	1893		
20	Hannah Miles	L	1796	D	1823
42	John Miles	P	1799	"	
47	Chloe Miles, wife of John	"	"		
75	Benjamin H. Miles	"	1806	L	1826

90	Joseph B. Miles	P	1810	L	
103	Persis M. Miles	"	1814	D	1828
127	Solomon S. Miles	"	1818	L	1826
206	Hannah Miles	"	1820	"	"
2	Benjamin Miles, Deacon at Belpre 1799-1817	L	1796	D	1817
181	Barzilla Miles	P	1820	L	1826
82	Sarah Mills (Mrs. Jabez True)	"	1806	D	1836
365	John Mills	"	1833	"	1882
97	Sarah Mills, Jr. (Mrs. Guitteau)	L	1811		
623	Martha S. Mills (Mrs. George Maxwell)	P	1839	L	1846
1226	John L. Mills, Prof. in Marietta College	L	1·67		
1227	Elizabeth H. Mills, wife of Prof. J. L. Mills	"	"		
517	Dorothy W Mills, wife of John Mills	"	1836	D	1894
1521	Charles L. Mills, Clergyman	P	1878	L	1890
1522	Eloise L. Mills	"	1878	D	1895
1612	Edith L. Mills	"	1883		
1651	E. G. Lawrence Mills	"	1885		
1271	William W. Mills	"	1869	L	1875
1693	Betsey G. Mills, wife of Wm. W. Mills	L	1888		
1692	William W. Mills, Deacon 1888-1894	"	"		
111	Mary Miller	P	1816	D	1851
274	Rachel Miller	"	1828	"	.....
1023	Julia A. Miller	"	1856	"	1892
1853	R. W. Miller	L	1893		
1854	Mrs. R. W. Miller	"	"		
1881	Frederic Miller	P	1894		
1851	Emma P. Mueller	"	1893		
1616	Lizzie A. Milam	L	1880	L	1886
1203	Ellen Miraben	"	1865		
1302	Birt V. A. Miraben	P	1870	D	1892
1523	Leonidas V. Miraben	"	1878	L	1889
1645	Kate A. Miner (Mrs. Carius)	"	1885		
1729	Sarah V. Miner	"	1890		
95	Matthew Miner	"	1811	D	1820
99	Elizabeth Miner, wife of Matthew	"	"	"	"
608	Experience Miner	"	1839	L	1843
840	Julia Millard	"	1846	D	1847
933	John Milligan	L	1852	L	1852
934	Jane Milligan	"	"	"	"
635	Agnes Milligan	"	"	"	"
224	Rachel Mitchell	P	1822	D	.....
290	James Mitchell	"	1830	Dp'd	1855
1437	Edwin K. Mitchell, D. D., Professor Hartford Theological Seminary	L	1877	L	1879
1343	Oscar H. Mitchell, Prof. Marietta College	P	1872	D	1889
1466	John Q. Mitchell	L	1878	L	1884
57	Lydia Moulton	"	1800	D	1806
147	Hannah Morris, wife of Joseph	"	1819	"	1827
139	Joseph Morris	"	"	"	1861
615	John W. Morris	P	1839	Dp'd	1855
1104	Andrew L. Monette	"	1860	"	1882
1269	Moses Monette	"	1869		
1032	Otto Morgan	"	1856	L	1856
285	Jane G. Morgan, wife of D. T. Morgan	"	1830	"	1840
1776	Mary Morgan	"	1891		
1402	Sarah E. Morgeradge	P	1876	D	1890
1365	Balinda Morgeradge	"	1873		

225	Patience Moore, wife of Jonas Moore	L	1822	D	1834
1009	Mary Morganstern	L	1856	L	1859
670	Edmond S. Moore	P	1840	"	1846
928	Jonas Moore	L	1852	D	1856
929	Lucretia Moore	"	"	"	1874
363	Jonas Moore	P	1833	L	1850
1079	Amanda Moore	"	1858	"	1863
1080	Charles Moore	"	"	D	.....
309	Nancy Morgan	"	1830	L	.....
761	Hetty Morris	"	1843	"	1866
351	Maria Montrose	"	1833	D	1854
390	Jane Moreland	"	"	L	1837
1721	N. J. Morrison, D. D., LL. D., Professor in Marietta College	L	1889	"	1895
1722	Mrs. M. C. Morrison, Mrs. Prof. N. J	"	"		
1723	Sarah D. Morrison	"	"	D	1891
1724	Douglas P. Morrison	"	"	L	1895
631	John Morse	P	1839	"	1840
632	Margaret Morse	"	"	"	"
1416	Justus Morse	L	1877	D	1887
1417	Sarah Morse, wife of Justus	"	"	"	1889
1350	Christian Mowery, Clergyman	"	1871	L	1876
391	David Murdock	L	1833	"	1837
392	Mary Murdock, wife of David	"	"	"	"
921	Dr. O. Nellis	"	1851	L	1871
922	Mrs. Dr. Nellis	"	"	"	"
1049	Robert M Newport	P	1856	"	1860
1212	Eliza T. Newport	L	1866	"	1867
1071	Edwin W. Newton	"	1858	"	"
1110	Stephen Newton	"	1861	"	1865
1111	Sarah A. Newton, wife of Stephen	"	"	"	"
1112	Mary H. Newton	L	"	"	"
1119	Charles H. Newton	P	"	"	"
1160	John Newton, Deacon 1881-1886	L	1862	D	1886
1210	Helen S. Newton, wife of John	P	1866	L	1889
1833	Herbert Nelson	L	1892		
1834	Evelyn Nelson, wife of Herbert	"	"		
1133	Lucretia Nichols (Mrs. Mussy)	P	1861	L	1864
1562	Harry W. Nickerson	"	1878	"	1882
289	Jane Nixon (Mrs. Booth)	"	1830	"	1839
1524	Edna A. Nixon	"	1878		
1779	Estella K. Nixon	"	1891		
1799	Mary Nixon	"	"		
1410	Harriet E. Noland	"	1876	L	1877
1161	Jane Newton.	L	1862	D	1862
1116	Thomas H. North	P	1861	"	
77	Minerva Nye, wife of Ichabod.	"	1806	"	1826
215	Rowena Nye	"	1802	L	"
223	Sophia Nye, wife of Cyrus Byington	"	1821	"	1835
270	Edward W. Nye	"	1827	D	1888
364	Anselm T. Nye, Clerk and Deacon 1833-1881	"	1833	"	1881
453	Miriam Nye, wife of Ichabod H.	L	1835	"	1836
491	Huldah Nye	P	"	"	1838
635	Catharine Nye.	L	1839	"	1854
686	Rebecca Nye, wife of Ichabod.	"	1841	"	1850
732	Hannah Nye, wife of Edward W.	P	1842		
751	Anselm T. Nye, Jr.	"	1843	Ex	1851

983	Ichabod H. Nye	P	1855	D	1880
1020	Mary C. Nye	"	1856		
1172	Maria B. Nye	L	1864	L	1869
1249	Calista B. Nye	P	1869		
1296	Rebecca D. Nye	L	"	D	1889
1525	Viola V. Nugent	P	1878	Ex	1882
1589	Hattie Noland (Mrs. Bartlett)	L	1880	L	"
94	Miles Oakley	"	1811	"	.....
98	Eunice Oakley, wife of Miles.	P	"	"	.....
1043	Julia F. S. Orr	L	1856	"	1858
1195	Julia F. S. Orr	"	1865	"	1865
1262	Ella M. Olney	P	1869	"	1882
1836	Mary J. Olds	"	1893		
1526	Rebecca Osterle (Mrs. C. L. Weber)	"	1878		
1527	Helen W. Oesterle (Mrs. J. B. Agee)	"	"		
1528	Henry C. Oesterle	"	"		
8	Robert Oliver	L	1796	D	1810
13	Alexander Oliver	"	"	"	.....
19	Mary Oliver, wife of Robert	"	"	"	.....
25	Mary Oliver, wife of Alexander	"	"	"	1808
797	Albert B Odle	P	1845	L	1846
1148	Thomas M. Owens	L	1861	"	1861
125	Tammy Paine	P	1817	D	1864
133	..... Paine	"	1818	"	.....
273	Lydia Payne	"	1828	"	1877
599	Julia O. Payne	"	1839	L	1840
622	Lucy A. Payne	"	"	"	1878
719	Emily Payne	"	1842	"	.....
1662	Mary S. Payne (Mrs. W. W. Payne)	L	1886	D	1892
1663	Emma A. Payne	P	"		
1675	Lucy A. Payne	L	1887		
1806	George Payne	"	1891		
1807	Anna C. Payne, wife of George	"	"		
1898	Robert N. Payne	"	1895		
441	John D. Pairs	"	1834	L	1836
277	Betsey Palmer	P	1828	D	1879
352	Emily N. Palmer	"	1833	"	.....
1387	Eugene W. S. Pannenbery	L	1875	L	1882
1388	Mrs. E. W. S. Pannenbery	"	"	"	"
1530	Albert S. Parsons	P	1878	L	1878
355	Ann C. Parker	"	1833	"	
659	Lorenzo M. Parker	"	1840	"	1866
1146	Elam Parker	L	1861	"	"
1364	Jane Eliza Parker	P	1873		
1529	Florence V. Parker	"	1878		
1780	Margaret J. Pape.	"	1891		
314	Mary Patton	"	1831	L	
600	Oscar Park. Clergyman	"	1839	D	1871
931	Isaac Paxton	L	1852	"	1858
932	Nancy Paxton	"	"	"	"
1064	Sophia L. Paxton	"	1837	"	1865
10	James Pewtherer	"	1796	"	
51	Eliphaz Perkins, Physician	P	1800	"	
64	Chauncey Perkins	"	1801	L	
479	Elizabeth Perkins	"	1835	"	1842
571	Elisha B. Perkins	L	1839	"	1856
572	Emily Perkins, wife of Elisha	"	"	"	"

574	Joseph Perkins	P	1839	L	1840
758	Elisha D. Perkins	"	1843	D	1852
825	Mary D. Perkins (Mrs. Shaw)	"	1845	L	1851
1821	George W. Perkins	"	1891		
1247	Mary T. Peddinghaus	"	1869	D	1889
1442	Edward P. Peddinghaus	"	1877	L	1887
1649	John Peddinghaus	"	1885		
1870	Charles Penrose	"	1894		
1871	Mrs. D. J. Penrose, wife of Charles	L	"		
1182	Charles S. Perry	P	1865	L	1866
1233	Esther C. Perry, wife of Rev. David C. Perry	L	1867	"	1871
1899	Frank S. Perry, Clergyman	"	1895		
1900	Clara Perry, wife of Frank S.	"	"		
592	Jane Petty	P	1339	L	1843
1107	Wm. R. W. Petty	L	1860	"	
1604	Caroline E. Peters	"	1882	D	1887
1784	Anna C. Peters	P	1891		
655	Margaret A. Phillips, wife of Joseph	"	1840	D	1887
762	Joseph Phillips	"	1843	"	1888
965	Ann M. Phillips (Mrs. Vincent)	"	1854	L	1878
1267	John D. Phillips	"	1869	D	1888
1531	Silas T. Phillips	"	1878		
1532	Mary E. Phillips, wife of Silas T.	"	"		
1738	Joseph E. Philips	"	1890		
824	N. Horace Pierce, Physician	L	1845	L	1849
91	Hannah Plumer	P	1810	D	.....
150	Nancy B. Plumer	"	1819	"	.....
197	Maria Plumer	"	1820	"	.....
401	Fanny Plumer	L	1834	L	1841
1237	Charles S. Plumer	P	1868		
1340	John A. Plumer	"	1872		
1647	George M. Plumer	"	18?5		
1669	William S. Plumer	"	1887		
1781	Fannie W. Plumer	"	1891		
1782	Samuel H. Plumer	"	"		
1783	Jennie M. Plumer	"	"		
394	Truman Post	L	1833	L	1843
395	Betsey Post, wife of Truman	"	"	"	"
470	LaFayette Post	P	1835	"	"
471	Reuben L. Post	"	"	"	1841
816	Harriet Post	"	1845	D	.....
1065	Caroline B. Powell	L	1857		
516	John F. Pogue, Missionary to the Hawaiian Islands	"	1836	L	1840
742	Judith S. Powell	"	1843	D	.....
1030	James W. Powell	P	1856	"	1859
975	Simon S. Porter	L	1855	L	1865
976	E. S. Porter, wife of Simon S	"	"	"	"
1000	Nancy J. Porterfield	P	1856	L	"
1051	Isabella Porterfield (Mrs. John Dent)	"	"	"	1857
962	Ann M. Porterfield	L	1854	"	1865
1657	Minnie P. Posey (Mrs. J. H. Jarmine)	P	1886		
1658	Susan B. Posey	"	"	D	1887
1691	Margaret A. Posey (Mrs. Steele)	"	1888		
5	John Pratt	L	1796	D	.....
17	Hepsibah Pratt, wife of John	"	"	"	1823
246	Anna F. Pratt	P	1825	L	.....

1194	David P. Pratt	P	1865	L	1865
101	Jonathan Prentis	"	1813	"	.....
305	Margaret Prentis	"	1830	D	1850
422	William P. Preston	"	1834	"	1839
428	Sarah Preston	"	"	L	1841
438	Columbus C. Preston	L	"	"	1837
640	Ira M. Preston (see 1238), Missionary of A. B. C. F. M.	P	1839	"	1848
1238	Ira M. Preston (see 640), Deacon 1883	L	1868		
1239	Jane S. Preston	"	"	D	1890
32	Nathan Proctor, Deacon at Waterford 1799,	"	1797	"	1801
34	Abigail Proctor, wife of Nathan	"	"	"	1824
387	Thomas Proctor	P	1833	Dp'd	1855
4	Ezra Putnam	L	1796	D	1811
6	Rufus Putnam	"	"	"	1824
16	Lucy Putnam, wife of Ezra	"	"	"	1818
18	Persis Putnam, wife of Rufus	"	"	"	1820
27	Israel Putnam	"	1797	"	1812
36	Persis Putnam, Jr., (Mrs. Perley Howe)	"	"	"	1822
61	Elizabeth Putnam	P	1800	"	1820
113	Charlotte Putnam (Mrs. A. W. Putnam)	"	1816	"	1822
160	Julia H. Putnam	"	1819	"	1824
167	Charles M. Putnam, Clergyman	"	1820	L	1829
210	Charlotte L. Putnam	"	"	"	1826
211	Lucy Putnam (Mrs. G. N. Gilbert)	"	"	"	"
396	Hannah M. Putuam	L	1833	"	1839
50	William R. Putnam, Deacon 1819-1855	P	1800	D	1855
264	Douglas Putnam, Deacon and Clerk	"	1827	L	1839
1320	Mary F. Putnam	"	1871	"	1872
408	David Putnam	"	1834	"	1856
409	Betsey Putnam	"	"	"	1839
421	Elizabeth P. Putnam	"	"	"	"
461	David Putnam, Jr	"	1835	"	"
530	Phebe W. Putnam	L	1837	D	1877
588	Wm. R. Putnam, Jr., Deacon 1869-1881	P	1839	"	1881
377	Stephen Quixote	"	1833	Dp'd	1855
124	Mindwell Ransom (Mrs. Rector)	L	1817	D	1867
1143	Eliza Racer	P	1861		
1197	Susan E. Racer (Mrs. J. B. Allen)	"	1865	L	1873
1250	Happy Racer (Mrs. O. Leary)	"	1869		
1293	Eugene B. Read, Deacon 1873-1876, Clergyman	L	"	L	1876
1294	Ophelia M. Read, wife of Eugene B.	"	"	"	"
1358	Kate D. Read	P	1373	"	"
1585	Edwin C. Reed	"	1880	L	1893
1201	David Rees	L	1845	"	1878
1371	Mary E. Rees (Mrs. Lapham)	P	1874	"	1881
1105	John W. Reckard	L	1860	"	1861
1461	Mary E. Reckard	"	1877		
1468	Delilah Reckard	"	1878	D	1881
1533	Joseph L. Reckard	P	"		
1534	Maggie M. Reckard (Mrs. A. T. Smith)	"	"		
1412	William T. Richards	L	1876	D	1878
1840	Anna C. Reppert	P	1893		
214	Hannah Rice	"	1820	D	.....
1087	John L. Richards	L	1859	L	1860
1088	Abigail Richards	"	"	"	"

579	Edna P. Richardson	P	1839	L	1843
1467	Phebe Richardson	L	1878		
1535	Charles M. Richardson	P	"		
1559	Electa A. Richardson	"	"		
759	Margaretta Rice	"	1843	Dp'd	1862
1895	Anna Ridge	"	1895	D	1896
1360	Maurice Richter	"	1873		
1536	Sidney Ridgeway	"	1878		
974	Evan Richards	L	1855	L	1855
73	Samuel P. Robbins, Pastor 1804-1823	"	1806	D	1823
93	Patty Robbins, wife of Rev. S. P.	P	1810	L	1869
306	Jane Robbins	"	1830	"	1836
307	Hannah G. Robbins	"	"	"	1849
329	Rev. Samuel P. Robbins, Missionary of A. B. C. F. M.	L	1832	D	1846
460	Chandler Robbins	P	1835	L	1854
478	Martha Robbins (Mrs. Furgerson)	"	"	"	1845
548	Jane G. Robbins, wife of Rev. Joel Bingham	"	1837	"	1839
1200	Franklin I. Robinson	"	1865	"	1866
1618	Ruth H. Robinson	"	1883		
1859	Nancy Richardson	L	1893		
1084	Mary Rodgers	"	1858	L	
1731	Minnie L. Rogers	"	1890	D	1893
1568	Henry Rodick	"	1879		
1569	Katherine Rodick, wife of Henry	"	"	D	1895
1602	Bernard Rodick	"	1882		
1603	Mary C. Rodick, wife of Bernard	"	"		
1682	John H. Rodick	P	1888	D	1891
1683	Laura M. Rodick	"	"		
118	Zipporah Rose	"	1817	D	
915	Rhoda M. Ross	L	1850	"	1854
1591	Jessie G. Ross	P	1881	"	1881
1038	Francis A. Ross	"	1856	L	1858
988	E. P. Rossiter, wife of George R.	L	1855	D	1861
594	James Roseberry	P	1839	"	1853
595	Mary A. Roseberry, wife of James.	"	"		
1007	Mary Roseberry	"	1856	L	.....
1785	Anna C. Roeser	"	1891		
1893	Tillie F. Roeser	"	1893		
643	Dudley D. Rossiter	L	1839	L	1859
644	Eliza W. Rossiter	"	"	"	"
645	Henry A. Rossiter, Clergyman	"	"	"	1845
646	George R. Rossiter	"	"	"	1843
916	George R. Rossiter, see 646, Professor in Marietta College, Deacon 1865-1882	"	1850	D	1882
1035	Francis Z. Rossiter, Clergyman	P	1856	L	1863
1248	Harriet M. Rossiter, wife of Prof. Geo. R.,	"	1869		
1273	Edward C. Rossiter	"	"	L	1879
1703	Louise W. Rossiter	"	1888		
1284	William Rowland	L	1869	L	1874
1661	William W. Rucker	P	1886		
319	Vesta Russell	"	1831	"	.....
1346	Wesley Rickabaugh, Student	"	1872	Dp'd	.....
849	Mrs. H. M. Sawyer	L	1847	L	1849
1877	Alfred Sadler	"	1894		
1793	Caddie Sackett	P	1891		
641	Mary Sanford	"	1839	L	1841

1230	George P. Sanford	P	1867	Dp'd	1880
1231	Mrs. G. P. Sanford	"	"	"	"
777	James W. Salisbury	L	1844	L	.....
800	William W. Salisbury	P	1845	"	1846
702	Francis Sargeant	"	1871	"	.....
1561	Henrietta Schaffer	"	1878		
1537	Catharine Schminke	"	"	D	1893
862	Emily Scofield	"	1848	L	1859
107	Mary Scott	"	1816	D	1820
256	Mary Scott	"	1826	"	1865
1538	Douglas P. Scott	"	1878		
1539	Helen L. Scott	"	"		
1196	Annie Searight, wife of Edward	L	1865	L	1873
1216	Edward Searight	P	1866	"	"
410	Leverett A. Seymore	"	1834	Dp'd	1839
1642	Kate Seyler	"	1885		
1695	Flora B. Seyler (Mrs. John Kaiser)	"	1888		
1791	Dora Seyler	"	1891		
1792	Maggie C. Seyler	"	"		
843	William Shaw	L	1846	L	1865
844	Eliza Shaw, wife of William	"	"	"	"
870	Eliza Shaw (Mrs. Dodd)	"	1849	"	1853
877	Charlotte Shaw	P	"	"	1865
228	Ann Shepard	L	1822	D	
227	Catharine Shepard	"	"	L	
174	Stephen Shepard	P	1820	Dp'd	1859
764	James W. Sheldon, Clergyman	L	1843	D	1872
765	Elizabeth Sheldon	"	"	L	1870
766	Franklin Sheldon, Clergyman	"	"	"	
1789	Lillian Sheldon	P	1891		
1808	Mabel Sheldon	L	"		
1837	Ruth B. Sheldon	P	1893		
164	William H. Shipman	"	1820	D	1829
165	Frederick Shipman	"	"	"	1839
166	Joshua Shipman, Jr	"	"	"	1829
193	Julia Shipman (Mrs. N. Holden)	"	"	"	1870
194	Maria Shipman	"	"	L	1839
242	Eunice Shipman (Mrs. Joshua Shipman)	"	1825	"	1833
1008	Sarah E. Shipman (Mrs. I. Addison Kingsbury)	"	1856	"	1866
1118	Samuel B. Shipman, Clergyman (D. D.)	"	1861	"	1870
1147	Maria Shipman	"	"	"	1865
1136	Mary E. Shipman (Mrs. Prof. T. D. Biscoe)	"	"		
276	Samuel Shipman, Deacon for 38 years	"	1828	D	1880
92	Sybil Shipman, wife of Joshua	"	1810	"	1828
233	Joseph C. Shipman	"	1825	"	1829
534	Charles Shipman	L	1837	"	1860
535	Mrs. J. H. Shipman	"	"	L	1865
536	Joanna F. Shipman (Mrs. Sala Bosworth)	"	"	"	"
537	Betsey S. Shipman (Mrs. Beman Gates)	"	"	"	1871
538	Henry B. Shipman	"	"	"	1842
783	Julia E. Shipman	P	1845	"	1845
898	Harriett L. Shipman, wife of M. D. Follet	"	1850	D	1873
899	Rhoda M. Shipman, wife of Rev. Temple Cutler	"	"	L	1861
1841	Anna L. Shaw	"	1893		
1063	Catharine Shires	L	1857	D	1887
1058	Ezra D. Shaw, Clergyman	"	"	L	1860

1061	David S. Shields	L	1857	Dp'd	1882
1100	Lydia M. Sheets	"	1860	L	1861
1078	Jane Sheldon	"	1858	"	1874
1786	Amy Shurick	P	1891		
1113	John Silvanus	L	1861	L	1868
1318	Samuel S. Sisson	P	1871	Dp'd	1892
1540	Nettie E. Singer	"	1878	L	1889
1856	John W. Simpson, D. D., LL. D., President of Marietta College	L	1893		
1857	Mrs. Manira Simpson (Mrs. Pres. Simpson)	"	"		
1858	Manira Simpson	"	"		
1872	John S. Simpson	P	1894		
1873	Jane Simpson, wife of John S.	"	"		
1896	May P. Simpson	"	1895		
1897	Ethlyn G. Simpson	"	"		
1128	Annie C. Skinner (Mrs. C. K. Leonard)	"	1861	L	1878
335	Eliza P. Skinner (Mrs. D. P. Skinner)	"	1832	D	1856
753	Julia W. Skinner	"	1843	L	1854
882	Eliza H. Skinner (Mrs. Stebbins)	"	1849	"	1865
908	Sarah M. Skinner	"	1850	"	1855
1319	Weston T. Skinner	"	1871		
1615	Annie M. Six (Mrs. W. G. Horton)	"	1883	L	1884
1121	Charles L. Skevern	"	1861	"	1867
149	Selah Slocomb (Mrs. William Slocomb)	L	1819	D	1839
1028	William P. Slocomb	P	1856	"	1857
340	John M. Slocomb	L	1832	L	1865
368	Silas Slocomb	"	1833	"	"
135	William Slocomb, Deacon 1832-1841	"	1819	"	1841
429	Deborah P. Slocomb	P	1834	D	1860
757	William H. Slocomb	"	1843	L	1844
883	Mary C. Slocomb (Mrs. D. B. Cotton)	"	1849	"	1861
1177	Sarah F. Slack, see 944	L	1865		
199	Catharine Smith	P	1820	Ex	.....
911	John Smith	L	1850	L	.....
912	Jane Smith	"	"	"	.....
941	Maria Smith	P	1852	"	1858
1024	Elizabeth Smith	"	1856		
1082	Martha Smith	L	1858	D	.....
1706	Sarah Smith	P	1889		
1303	Lucy W. Smith.	"	1870	L	1883
1338	Constance C. Smith	"	1872		
1314	Mrs. Martha Smith	L	1870	L	1878
1163	Mary W. Smith (Mrs. James Means).	"	1863		
442	Rev. Henry Smith, D. D., Prof. at Marietta and Lane Seminary.	"	1834	D	1879
443	Hannah B. Smith, wife of Prof. Henry	"	"	L	1855
8 6	John Smith	P	1849	Dp'd	1862
887	Christopher Smith	"	"	"	"
1787	Maria S. Smith (Mrs. B. F. Maiden)	"	1891		
1790	Mary C. Smith	"	"		
1794	Cleonia Smith	"	"		
1795	Eugenia Smith	"	"		
1835	Carl C. Smith	"	1892		
1582	Addie B. Snyder	L	1880	D	1889
703	Charles Soyoz	P	1841	L	1842
721	Julia Soyoz (Mrs. Steadman)	"	1842	"	1846
589	Louis Soyoz..	"	1839	"	1866

590	Ann Soyoz, wife of Louis	P	1839	D	1864
591	Maria Soyoz	"	"	L	1866
1016	Margarett Somber	"	1856	"	.....
569	David B. Spencer	L	1838	"	1840
3	Joseph Spencer, Physician, Deacon 1799-1825	"	1796	D	1825
22	Deborah Spencer, wife of Joseph	"	"	"	"
69	Mary Spencer (Mrs. William Spencer)	P	1802	L	1820
222	S. Seldon Spencer	"	1821	"	1828
605	John C. Spencer	"	1839	"	.....
1845	Mary Spies	"	1893		
683	Emily Spooner	L	1840	L	1846
1541	Stella W. Sprague	P	1878		
247	Daphne Squires	"	1825	D	1885
55	Joseph Stacy	"	1800	L	1838
62	Martha Stacy, wife of Joseph	"	"	D	"
119	Fanny Stacy, wife of Joseph	"	1817	L	"
132	Polly Stacy (Mrs. Emerson)	"	1818	"	1826
1325	Harriett A. Stacy, wife of Miles A	"	1871		
1717	Ella D. Stacy	"	1889	D	1895
1732	Lillian G. Stacy	"	1890		
1802	Mary E. Stacy	"	1891		
1819	Grace W. Stacy	"	"	D	1894
1820	Miles A. Stacy	"	"		
1708	Adalaide F. Stacy	"	1889		
1709	Amelia Stacy	"	"		
502	William S. Spaulding, Clergyman	L	1835	L	1839
117	Thomas F. Stanley	P	1817	"	1853
265	Mrs. Abigail Stanley	"	1827	"	1852
196	Thirza Stanley	"	1820	D	.....
642	Eliza Stanley	"	1839	L	1852
773	John W. Stanley	L	1844	"	"
890	Sally A. G. Stanley	"	1850	"	"
1081	J. W. Stanley, see 773, Deacon 1890	"	1858		
1280	Howard W. Stanley	P	1869		
1369	Rev. Charles A. Stanley, Missionary of A. B. C. F. M. in China	L	1874		
1370	Ursula Stanley, wife of Charles A	"	"		
1542	John T. Stanley	P	1878		
1575	Mary Stanley	L	1879	L	1887
1625	Helen T. Stanley	"	1884	"	"
1626	Gertrude W. Stanley	"	"	"	"
1432	Nettie M. Stanley	P	1877	D	1892
1593	Mary W. Stanwood	L	1881		
712	Jane Stafford	P	1842	L	.....
1076	B. Van Horn Stafford	"	1858	"	1861
1304	John C. Staples, Clergyman	L	1870	"	1872
1305	Helen E. Staples (Mrs. John C.)	"	"	"	"
653	William St. Clair	"	1840	"	1841
654	Marion St. Clair	"	"	"	"
102	Mary P. Steadman	P	1814	D	1826
434	Ellen J. Steele (Mrs. Patrick)	L	1834	L	1843
468	William Steele	"	1835	"	1855
475	Martha G. Steele	"	"	"	"
230	Elizabeth Stevenson	"	1823	Dp'd	1862
1788	Anna B. Stephenson	P	1891		
38	Elizabeth Sterling	L	1797	D	.....
694	Hiram Stevens	"	1841	L	1842

1242	Daniel Stevens	P	1869	D	1875
1243	Mary A. Stevens, wife of Daniel	"	"	"	1882
690	Benjamin F. Stewart	L	1841	L	1841
1286	Ellis A. Stokes	"	1869		
15	Israel Stone	"	1796	D	1808
44	Mary Stone	P	1799	"	1823
81	Zeruah Stone, wife of Benjamin F	"	1806	"	.....
83	Benjamin F. Stone	"	1807	"	.....
84	Susannah Stone	"	"	L	1826
105	Rebecca Stone, wife of Augustus	"	1816	"	1828
114	Benjamin F. Stone	"	1817	L	1838
120	Rosanna Stone, wife of Benjamin	"	"	D	1846
1099	Benjamin F. Stone	L	1850	L	1865
1903½	Harriett Stanley	"	1864	"	"
221	Mary Stone	"	1820	D	1823
249	Augustus Stone	P	"	L	1839
917	Benjamin F. Stone, Jr	"	1850	"	1856
1190	Abby H. Stone	"	1865	"	1871
1256	Susan W. Stone	"	1869	"	"
267	Amanda Stone (Mrs. Lofland)	"	1827	"	1834
286	Ardeliza Stone (Mrs. Bardwell)	"	1830	"	1844
465	Joseph W. Stone	"	1835	"	1839
472	Francis Stone	"	"	Dp'd	1835
634	Elizabeth C. Stone	L	1839	L	1839
802	Dudley C. Stone	P	1845	"	.....
872	Julia F. Stone	L	1849	"	1852
1047	Mary M. Stewart	"	1856	"	1865
1300	Mrs. Ida M. Stout, wife of Dr. M	"	1870	Dp'd	1882
1301	Dr. M. Stout	"	"	"	"
1543	Clara M. Stumpf	P	1878		
1686	Emma L. Styer	"	1888		
1878	Mrs. Raymond Stratton	L	1894		
1	Rev. Daniel Story, First Pastor 1789-1804	"	1796	D	1804
554	Christopher C. Sturtevant	"	1838	Dp'd	1842
665	John W. Sullivan	"	1840	L	"
666	Maria A. D. Sullivan, wife of John W	"	"	"	1843
904	Daniel B. Sutton	P	1850	"	1852
1198	Marion A. Stewart	"	1865	"	1865
162	Betsey Taylor, wife of Jasher	"	1819	"	1841
182	Jasher Taylor	"	1820	"	"
293	Daphne Taylor	"	1830	"	"
1854	Charles H. Taylor	L	1893	"	1893
1855	Mrs. Belle Taylor, wife of Charles H	"	"	"	"
332	Luther Temple	"	1832	"	1849
464	Henry Temple	P	1835	"	1841
518	Samantha Temple	L	1836	"	1840
551	Benjamin Temple	"	1838	D	1856
552	Mrs. Rebena C. Temple	"	"	"	1839
553	Lucy Temple	"	"	"	1840
557	Hannah H. Temple	P	"	L	1839
790	Samantha Temple	L	1845	D	1850
954	Luther Temple	"	1853	"	1855
955	Hannah G. Temple, wife of Luther	"	"	"	"
1045	Luther Temple, Clergyman	"	1856	D	1872
1046	Hannah G. Temple	"	"	"	1861
1066	Anna G. Temple	"	1858		
558	Lionel Tenney	"	1838	L	1865

559	Mary S. Tenney, wife of Lionel	L	1838	L	1865
567	James A. Tenney	"	"	"	1843
1094	Eliza A. Tenney	"	1859	"	1865
891	James A. Tenney	"	1850	Ex	1852
892	Beulah Tenney, wife of James	"	"	L	1870
1120	John Tenney, Clergyman	"	1861	"	1865
1134	Naomi Tenney	"	"	"	"
1183	George C. Tenney	"	1865	"	"
1229	Augusta Tenney	P	1869	"	1870
420	Huldah Test	"	1834	D	1853
334	Maria Thomas (Mrs. Weston Thomas)	"	1832	"	1881
658	Maria Thomas (Mrs. Rev. M. P. Hickok)	"	1840	L	1845
913	Mary J. Thomas (Mrs. W. B. Thomas)	L	1850	"	1888
984	William W. Thomas	"	1855	"	1855
1400	Anna G. Thomas (Mrs. Harry Thomas)	P	1876		
1283	Charles C. Thomas	"	1869	D	1887
1456	Kent W. Thomas	"	1878	Dp'd	1892
593	Weston Thomas	"	1839	D	1878
1620	David L. Thomas, Clergyman	L	1883	L	1890
1705	Maude G. Thomas	P	1888	"	1894
404	Harrison Thompson	L	1834	"	1836
405	James Thompson	"	"	"	"
1544	John J. Theis	P	1878		
1545	Emma F. Theis, wife of J. J.	"	"		
1688	Florence M. Theis	"	1888		
1694	Linnie A. Theis	"	"	D	1890
1583	Harriett E. Thornton	L	1880		
1614	Nora F. Thornton	P	1883		
1797	May E. Thornton	"	1891		
372	Parmela Tilson	"	1833	L	1839
564	Joseph Tilson	"	1838	"	"
1737	Mary A. Tidd	L	1890		
353	Mercy Tinkham	P	1833	"	1841
356	Cornelius Tinkham	"	"	"	"
380	Hetty Tinkham	"	"	"	"
1208	Harriet E. Tilton (Mrs. Dr. McCowan)	"	1866	"	1871
656	Emily Tobias	"	1840	"	.....
218	Sally Todd	"	1820	"	1826
1221	Ebenezer G. Toothaker	L	1866	"	1870
1222	Mary Toothaker, wife of Ebenezer	"	"	"	"
1223	Sarah Toothaker	"	"	"	"
1254	Lucy J. Toothaker	P	1869	"	"
1255	Mary J. Toothaker	"	"	"	"
1796	Flora M. Tibbetts	"	1891		
1892	Mrs. J. L. H. Torner	L	1895		
1036	Thomas Tucker	P	1856	Dp'd	1882
63	Jabez True, Physician, Deacon 1812-1823	"	1800	D	1823
39	Huldah Tupper, widow of Gen. Benjamin	L	1797	"	1811
78	Patty Tupper, wife of Benjamin, Jr	P	1806	L	.....
163	Frances Turner	"	1819	D	1822
681	Joseph F. Tuttle, D. D., LL. D., President Wabash College	L	1840	L	1841
811	Josie Turnbull	P	1845	"	.....
1266	Walter Turnbull	"	1869	"	1871
1828	George H. Tidd	"	1892		
1829	Harrison R. Tidd	"	"		
1546	May H. Unger	"	1878	L	1884

1547	Clara A. Unger	P	1878	L	1884
743	Joseph Van Bergen	L	1843	"	1847
1664	Kate Van Bergen	"	1886		
1665	Julia Van Bergen (Mrs. E. L. Preston)	"	"		
1712	John E. VanDervoort	"	1889		
1713	Mrs. E. B. VanDervoort, wife of John E	"	"		
1617	Laura Van Metre	P	1883		
1679	Samuel R. Van Metre	L	1887		
1680	Josephine J. Van Metre, wife of Samuel R.,	"	"		
1727	Willis V. Van Metre	P	1890		
1903	Grace A. VanMetre, wife of Willis V	"	1896		
342	Francis Vinton	"	1832	L	1842
325	Susan Vinton (Mrs. Dodge)	L	"	"	1839
324	Abel Vinton	"	"	"	1842
357	Susan Vinton	P	1833	"	"
326	Sarah O. Vinton (Mrs. D. P. Bosworth)	L	1832	D	1835
691	Elizabeth K. Vinton (Mrs. Dunn)	P	1841	L	1853
1551	Agnes Ward (Mrs. A. B. White)	"	1878	"	1879
52	Jonas Ward	"	1800	D	.....
236	Catharine L. Ward, wife of Nahum Ward	"	1825	Dp'd	.....
676	Mary Ward	L	1840	L	.....
677	George A. Ward, Physician	"	"	"	.....
723	Caroline Ward	P	1842		
737	Susan W. Ward, wife of Dr. Geo. A. Ward	L	"	D	1853
738	Mary Annette Ward, wife of Wm. Bailey	"	"	"	1849
1552	Robert B. Ward	P	1878		
803	Joseph B. Ward	"	1845	L	1855
943	Eliza C. Ward, wife of Joseph B	"	1852	"	"
1268	Augustus T. Ward	"	1869	D	1872
1306	Kate L. Ward (Mrs. Geo. P. Dye)	L	1870		
1372	George F. Ward	P	1874	L	1877
1378	Julia M. Ward	"	"	D	1879
1701	Willia W. Ward	"	1888		
41	Elijah Warren	"	1799	"	.....
45	Martha Warren, wife of Elijah	"	"	"	1830
213	Lucretia Warner, wife of A. Warner	"	1820	Dp'd	1862
346	William Warren	"	1833	Ex	.....
347	Nancy Warren, wife of William	"	"	D	1857
436	Jackson Warner	L	1834	Dp'd	1862
1429	Thomas H. Wallace	P	1877	L	1882
1548	Howard H. Wallace	"	1878	"	"
1549	Pearle C. Wallace	"	"	"	"
1550	Cora B. Wakefield	"	"		
981	Edward P. Walker, Prof. Marietta College 1860	"	1855	L	1857
1174	Charles S. Walker	L	1865	"	1865
596	Franklin Y. Washburn, Clergyman	P	1839	"	1842
801	Allen H. Washburn, Clergyman	"	1845	"	1846
693	Asa B. Waters (See 1413)	L	1841	"	1859
1413	Asa B. Waters (See 693) Deacon 1878-1885	"	1877	D	1885
1414	Annette S. Waters	"	"		
1415	Annette H. Waters	"	"		
1553	Frank R. Waters	P	1878		
914	Annette S. Waters	L	1850	L	1859
698	James J. Walton, Clergyman	"	1841	"	1865
832	Esther C. Walton	"	1846	"	1846
918	Albert G. Walton	"	1850	"	

1178	James P. Walton	L	1865	L	1865
1439	William G. Way	P	1877		
1361	Mrs. Ellen Way	L	1873		
143	Abijah Wedge	P	1819	L	1826
159	Lucinda Wedge	"	"	"	"
435	Caroline Webster, wife of Rev J. R. Barnes	L	1834	"	1840
517	Dorathy Webster, wife of John Mills	"	1836	D	1894
30	Obadiah Wells	"	1797	"	
744	George H. Wells	P	1843	L	1876
786	Emily D. Wells	"	1845	"	1854
787	William R. Wells	"	"	"	"
788	Franklin O. Wells	"	"	D	1870
1033	George W. Wells, Clergyman	"	1856	L	1876
1054	Urana Wells, wife of George H.	"	"	D	1858
1213	Mary E. Wells	"	1866	Ex	1870
1822	Cornelius Wells	L	1891	L	1892
1823	Addie Wells, wife of Cornelius	"	"	"	"
43	Eleazer West	P	1799	D	
853	Joanna Weekly	L	1847	L	
1469	Eliza R. Weston	"	1878	D	1894
920	J. Everts Weed, Clergyman	"	1851	L	1854
1882	Elizabeth S. Wellspring	P	1894		
1852	Frank Weigand	"	1893		
611	John H. Wescott	"	1839	L	1846
664	Sarah Wescott	L	1840	D	1879
889	John H. Westcott	"	1850	L	1856
951	Frances M. Westcott, wife of John H	"	1853	D	1855
714	Thomas J. Westgate	P	1842	"	1873
720	Abigail Westgate, wife of Thomas J	"	"	"	1894
880	Vesta Westgate (Mrs. C. E. Glines)	"	1849		
1037	William Westgate	"	1856	L	1878
370	Eliza Westgate	L	1833	"	1836
275	Otis Wheeler	P	1828	D	1850
1188	Lucy R. Wheeler	"	1865	L	1871
1831	Harriett Wheeler	L	1892		
322	Jay Wheaton	P	1832	Dp'd	1855
1554	Albert B. White	"	1878	L	1878
511	Juliana White (Mrs. Slocomb)	L	1836	"	1865
1003	Abby Wheeler (Mrs. Spellman)	P	1856	D	1877
1082	Ann Whitaker	L	1858	L	1864
74	Josiah Whiting	P	1806	"	1826
80	Sarah Whiting, wife of Josiah	"	"	"	"
745	Henry Whiting	"	1843	"	.....
563	Henry B. Whittaker	"	1838	"	1840
1169	William A. Whittlesey	"	1864	D	1866
1170	Jane H. Whittlesey, wife of William A.	"	"	"	1896
1179	William A. Whittlesey, 2nd	"	1865	L	1870
1228	Emily Whittlesey	"	1867	"	1872
1843	Joliet Whitney	"	1893		
763	Henry Wickes, Clergyman	"	1843	L	1856
674	Mary A. Wickes, wife of Rev. Thomas	L	1846	D	1848
1264	Carrie Wickes	P	1869	L	1869
1279	William R. Wickes	"	"	"	"
902	Lydia F. Wickes, wife of Rev. Thos. Wickes, Pastor 1840 to 1869	L	1850	"	"
1093	S. Eliza Wickes	P	1859	"	"
1139	Harriett F. Wickes	"	1861	"	"

1180	Thomas A. Wickes	P	1865	L	1869
1224	Mary H. Wickes	"	1866	"	"
129	Clarissa Whipple	"	1818	D	.....
1384	W. M. Williams	L	1874	Dp'd	1882
524	Mrs. Maria Williams, wife of William	P	1837	L	1869
533	William Williams	"	"	"	"
601	Artemus W. Williams	"	1839	"	1894
1297	Louisa L. Williams	L	1869		
806	Catharine Williams	P	1845	D	.....
814	Eliza Williams	"	"	L	.....
815	Harriett Williams (Mrs. Warren)	"	"	"	1852
961	Jane Wilkins	L	1854	"	1857
1798	Myrtie Williams	P	1891		
769	Gardner Williams	"	1843	L	1846
1334	Mary E. Wiley	"	1872	D	1872
53	George Wilson	"	1800	"	1806
54	David Wilson	"	"	"	1845
59	Abigail Wilson, wife of Goorge	"	"	"	1807
60	Esther Wilson, wife of David	"	"	"	1833
70	Letice Wilson, wife of Jacob	"	1802	L	
161	Martha Wilson	"	1819	D	1852
184	Charles S. Wilson	"	1820	"	
219	Deborah S. Wilson	"	"	"	1842
320	Noah L. Wilson	"	1832	L	1859
354	Mary S. Wilson (Mrs. Stanwood)	"	1833	"	1854
407	Sarah Wilson	L	1834	D	.....
679	Kezia R. Wilson, wife of Noah L	"	1840	L	1859
697	Lewis J. Wilson	"	1841	"	1842
1109	George W. Wilson	"	1861	"	1863
280	George Willis	P	1829	"	1838
281	Sarah Willis	"	"	"	"
695	George Willis	L	1841	"	1842
1457	J. O. Wilhelm	"	1878	"	1880
1458	Mrs. Laura Wilhelm, wife of J. O	"	"	"	"
1308	Thomas A. Wickes	"	1870	"	1874
519	David Winship	"	1836	"	
774	David H. Winship	"	1844	"	1844
775	Adeline Winship	"	"	"	"
939	Loyal M. Wilcox	P	1852	"	
660	Caroline Wood (Mrs. Hayward)	L	1840	"	1842
661	Mary A. Wood (Mrs. Bardwell)	"	"	"	1853
662	John B. Wood	"	"	D	1847
66	Margaret Wood, wife of Joseph	P	1801	"	1815
1736	Lillian T. Wood, wife of G. A	L	1890		
1739	Gustavus A. Wood	P	"		
1818	Jesse Faith Wood	"	1891		
260	Dudley Woodbridge	"	1826	D	1853
284	Maria M. Woodbridge, wife of Dudley	"	1830	"	1869
1443	William D. Woodbridge	"	1877	L	1881
1460	John M. Woodbridge	"	"	"	"
425	Lucy M. Woodbridge (Mrs. Smith)	"	1834		
426	William Woodbridge	"	"	D	1876
586	Maria Woodbridge	"	1839	L	1896
637	John Woodbridge, Clergyman	L	"	"	1840
1258	Jennie M. Woodbridge (Mrs. Brown)	P	1869	"	1878
1337	Nellie E. Woodbridge (Mrs. W. J. Follett)	"	1872	"	1880
839	Mrs. A. E. Woodbridge, wife of J. M	L	1846		

1124	Elizabeth D. Woodbrsdge	P	1861	L	1874
1555	Amelia Wommer (Mrs. Geo. Putnam)	"	1878		
1556	Edith Wommer (Mrs. E. Meissenhelder)	"	"		
1641	Elizabeth Wommer	"	1885	L	1894
1846	Frieda Wolff	"	1893		
1874	Selma M. Wolff	"	1894		
1441	Walter W. Woodruff	"	1877		
627	Ashel Woodruff	L	1839	D	1884
628	Sophia Woodruff, wife of Ashel	"	"	"	1885
629	Jane S. Woodruff, see 1239, (Mrs. I. M. Preston)	"	"	L	1848
630	George R. Woodruff	"	"		
750	Norton L. Woodruff, Clergyman	P	1843	L	.....
1274	Theodore N. Woodruff	"	1869	"	1878
1341	Norton L. Woodruff, see 750	L	1872	"	1873
1342	Nellie B. Woodruff, wife of Rev. Norton L.,	"	"	"	"
1557	Mary C. Woodruff	P	1878	"	1894
897	Eunice R. Woodruff	"	1850	D	1858
906	Mary E. Woodruff (Mrs. Bingham)	"	"	L	1860
930	Lenora Woodruff, wife of George R	L	1852	D	1856
1214	Louisa W. Woodruff, wife of George R	P	1866	L	1894
1868	George Worrall	"	1894		
1869	Lillian Worrall, wife of George	"	"		
192	Mary Young	"	1820	Dp'd	1862

CHAPTER XV.

RECORD OF BAPTISMS.

This record is incomplete, but we insert it because it will interest many readers.

[ABBREVIATIONS: c., children; s., son; d., daughter.]

By Rev. Daniel Story.

1799. Barzilla Tappan, Solomon Stoddard and John Eustis, c. of Benjamin and Hannah Miles. Rowena Melissa and Mary Sophia (twins), c. of Deacon Joseph and Deborah Spencer. Tempe Colt and Thomas, c. of Thomas and Eliza Lord. Elizabeth Selden, d. of Abner and Mary Lord. Amelia and Samuel, c. of Samuel and Thankful Beaumont. John Brodheart and Harriett Hubbard, c. of Israel and Mary Stone. Lavinia and Lucretia, c. of Elijah and Martha Warren. Patty, Lucy, Edwin and William, c. of Christopher and Susanna Burlingame. Elizabeth, Jane and Rufus, c. of Robert and Mrs. Baird. Benjamin Lawson, Barzilla Hosmer and Ebenezer Jervis, c. of John and Chloe Miles. Hull and Ebenezer, c. of Zadock and Sarah Foster.

1800. Lucy and Lora (twins), c. of Eliphat and Lydia Perkins. Joseph Torrey, Jeremiah, Abigail and William Kinne, c. of George and Abigail Wilson. Leicester Grosvenor, Rebecca, Esther, Polly and Lucy, c. of Daniel and Esther Wilson.

1801. Deborah and Betsey, c. of Mrs. Elizabeth Sterling. Rufus William, s. of Benjamin and Hannah Miles. Joseph, s. of Perley and Persis Howe. Ira, s. of Zadock and Sarah Foster. David, s. of Alexander and Mary Oliver. Elizabeth Putnam, d. of Christopher and Susanna Burlingame. Paulus Emilius, Caius Martius and Agnes, c. of Joseph and Margaret Wood.

1802. James, s. of Joseph and Margaret Wood. Mary, d. of Jacob and Letice Wilson. Ashel, s. of Mrs. Mary Spencer. Charles Knowles, Robert Oliver, Abigail Hall and Sarah Judith, c. of William and Christiana Burnham. John, s. of Joseph and Martha Stacy.

1803. Perley, s. of Perley and Persis Howe. William Rufus, George and Samuel McFarland, c. of William and Abigail Browning. Christopher, s. of Christopher and Susanna Burlingame. Lucy, d. of William and Christiana Burnham.

By Rev. Samuel P. Robbins.

1806. Nancy, Charles, Mary and Daniel, c. of Ephraim and Leah Cutler. Amanda, Sophia and Julia, c. of Abram and Elizabeth Bingham. Eunice, d. of Josiah and Mary A. Coe. Rufus Putnam, s. of Christopher and Susanna Burlingame. Robert Oliver, s. of William and Christiana

Burnham. Arius, Anselm Tupper, Sophia, Rowena and Huldah, c. of Ichabod and Minirva Nye. Phebe Dennison, d. of Abner and Phebe Lord. Abigail, Willis, Sarah and Henry Williams, c. of Increase and Elizabeth Matthews. Maria and Melissa, c. of Zadock and Sarah Foster. Catharine Huldah and Abigail Browning, c. of Benjamin and Polly Tupper. Nancy, Jennie and Mary, c. of Josiah and Sarah Whiting. Susannah and Jonathan, c. of Benjamin F. and Zeruah Stone. John Buckminster and Sally Osborne, c. of John and Chloe Miles. Sarah Herrick, Clarissa and Lucinda, c. of Shenabiah and Martha Fletcher. John, s. of John and Sarah Mills.

1807. Benjamin Franklin, s. of Benjamin F. and Zeruah Stone. Lucy, d. of Increase and Elizabeth Matthews. Sophia Mills, d. of Benjamin and Patty Tupper. Children of Nathaniel and Elizabeth Cushing. William, s. of Perley and Persis Howe. Joseph, s. of Josiah and Sarah Whiting.

1808. Love, d. of Josiah and Mary A. Coe. John Bennett, s. of Christopher and Susanna Burlingame. Ichabod Hinckley, s. of Ichabod and Minerva Nye. Amanda and Eliza, c. of Stephen and Esther Buckingham. Joseph Jarvis, s. of John and Chloe Miles. Pickering Putnam, s. of John and Sally Porter. Susan, d. of Increase and Elizabeth Matthews.

1809. Francis, s. of Benjamin F. and Zeruah Stone. Sarah Colt, d. of Abner and Phebe Lord. Jane Isabella, d. of Mr. and Mrs. Jonathan Prentis. Benjamin, s. of Josiah and Sarah Whiting. Child of Zadock and Sarah Foster. William Burke, s. of Morris B. and Phebe Belknap.

1810. Esther Cooley, d. of Benjamin F. and Zeruah Stone. Goodcil, d. of Stephen and Esther Buckingham. Esther, William and Maria, c. of widow Hannah Plumer. Caroline, d. of Ichabod and Minerva Nye. Persis, d. of Perley and Persis Howe. Ann Eliza, d. of Mr. and Mrs. Jonathan Prentis.

1811. Susanna, d. of Josiah and Sarah Whiting. Samuel Prince, s. of Rev. Samuel P. and Patty Robbins. Robert Hale, Elizabeth Hale, Chandler Robbins, Arthur and Winthrop Sargeant, c. of Benjamin T. and Hannah Gilman. Children of Increase and Elizabeth Matthews.

1812. Ashel Cooley, s. of Benjamin F. and Zeruah Stone. Children of Judge Lord. Sarah, Lydia, Bennett and ——— , c. of Miles and Eunice Oakley. Child of Stephen and Esther Buckingham. Child of Mr. and Mrs. Levi. Whipple. Sarah, d. of Christopher and Susanna Burlingame. Christopher Burlingame, s. of Benjamin H. and Persis M. Miles. Edward White, s. of Ichabod and Minerva Nye. William Rufus, s. of William R. and Jerusha Putnam. Joshua, Julia, Samuel, Maria and Joseph Chapman, c. of Joshua and Sybil Shipman.

1813. Robert Leavens and William, c. of Stephen and Hannah Pierce. Hannah Gilman, d. of Rev. Samuel P. and Patty Robbins. Lewis Bradford, Nathaniel and George, c. of widow Parmelia Little.

1814. Miles and Mary, c. of Bial and Mary P. Steadman.

1815. Zeruah, d. of Benjamin F. and Hannah Stone. Hannah Buckminster, d. of Benjamin F. and Persis M. Miles. Julia and Abner Lord, c. of Jonathan and Sally Guitteau.

1816. Julia, d. of Bial and Mary P. Steadman. Susan Buckminster, d. of Dr. John and Susan Cotton. Augustus and John Cook, c. of Augustus and Rebecca Stone. Sarah, d. of Jonathan and Sally Guitteau. Jane, d. of Rev. Samuel and Patty Robbins.

1817. Child of Josiah and Sarah Whiting. Mary Green, d. of Mr. and Mrs. Hill. Isabel Tupper, d. of Benj. H. and Persis M. Miles. Alexander Bothwell, Catharine Bothwell, Andrew, Oliver Hazard, Perry and John, c. of Mr. and Mrs. Scott. Elizabeth Burlingame, d. of Mr. and Mrs. Swett. Mary Anna, Charles Cook and George Osgood, c. of Dr. Samuel P. and Rhoda Hildreth. Riverius, Newton, Tammy, Corril, Everett, Eliza and Orrin, c. of Reuben and Hannah Messenger. Rebecca and Mehitabel, c. of Stephen and Mrs. Shepard. Julia, Julius, Batavius and Aurelius, c. of widow Mary Wilson. Samuel, s. of William and Mrs. Cotowell. Irene, d. of Ebenezer and Irene Benedict. Stephen Hand. George Nelson and Columbus Bierce, c. of Stephen and Sally Guthrie. Lucy Eaton, Catharine, Bathsheba and Elizabeth, c. of Aaron W. and Charlotte Putnam. Ardeliza Barrett and Julia Franklin, c. of Benjamin F. and Rosanna Stone.

1818. Joseph Buckminster, s. of Bial and Mary P. Steadman. Mary, d. of Mr. and Mrs. Scott. Chandler, s. of Rev. Samuel P. and Patty Robbins. Lucy Burlingame, d. of Zephaniah and Lucy Bosworth. Joseph Ford, s. of Thomas F. and Abigail Stanley. Lucretia Maria and Caroline, c. of widow Eleanor Durkee.

1819. Frances Lorana, Joseph Williams and Gideon, c. of Joseph Stacy, Jr.

1819. Rebecca Dodge, Mary Hubbard, John Oliver and Jonathan Augustus, c. of Jonathan and Sarah Cram. Rebecca Eaves, d. of Augustus and Rebecca Stone. Elizabeth Treat, d. of William and Lucy Holyoke. Samuel C., s. of Samuel C. and Sarah Fields. Mary Ann, d. of Jarvis and Leah Cutler. Elizabeth, d. of Thomas and Catharine Caywood. Aurelia Reignier, d. of Benjamin F. and Rosanna Stone. Eleanor, d. of Joseph Stacy, Jr. Timothy Thomas, s. of Thomas F. and Abigail Stanley. Children of Milton and Sophia Foster. Arthur, s. of Benjamin H. and P. Maria Miles. Abigail Joanna, d. of Josiah and Sarah Whiting. George Washington, s. of Mrs. Martha Hill. Sarah and ——, c. of Thomas and Catharine Caywood. John Thomas, s. of Dr. John and Susan B. Cotton. Julia Marietta, d. of Stephen and Catharine Shepard. Two children of Abijah Wedge.

1820. Jerusha Putnam, d. of Zephaniah and Lucy Bosworth. Joseph Morgan, s. of William and Lucy Holyoke. Martha, d. of Rev. Samuel P. and Martha Robbins. Samuel Prescott, s. of Dr. Samuel P. and Rhoda Hildreth. Abba Edgerton, adopted d. of William and Mrs. Slocomb. William Slocomb, s. of Milton and Sophia Foster. Joseph Whiting, s. of Col. A. and Rebecca Stone. Two children of Stephen and Deborah Wilson. William Corner, Gershom James, Thomas Perceval, Susan Corner and Catharine Putnam, c. of James and Sally Flagg. Mary Evans, d. of Edwin and Jane Burlingame. Mary, d. of William and Mrs. Miles. Child of Barzilla Miles. Catharine Moore, Nathaniel Cushing, Alexander Hamilton, Mary Elizabeth and James Thomas, c. of Esq. Goodno. Elbridge Mills, Julian Pope, Zachariah, James Madison and George Buell, c of Richard and Mrs. Hussey. Two children of George and Deborah Dana.

1821. Jane, John, Charles Henry, Mary Ann and William Post, c. of John and Jane Brough. Emily, d. of Mrs. Catharine Smith. Jacob, s. of widow Sallay Cram. Lydia Newell, Timothy Robbins, Mary Kellogg and Julia Caroline, c. of Ezekiel and Abigail Deming. Moses, s. of Moses and Mrs. Flanders. Martha, d. of John and Mrs. Hill.

1822. Alexander, s. of Mr. Houk. William Edward, s. of William

and Lucy Holyoke. Harry, son of Mr. Mitchell. Mary Elizabeth, d. of Mr. and Mrs. Waterman. Ansel Alexander Hamilton, s. of Richard and Mrs. Hussey. Persis Putnam, d. of Benjamin H. and P. M. Miles. Vernon King, s. of Mr. and Mrs. Abba Brown. Child of Milton and Sophia Foster. Susan, d. of Edwin and Jane Burlingame. Margarett, d. of Mr. and Mrs. Fleming. Sarah Catharine, Ann Maria Skinner and William Skinner, c. of Nahum and Sarah Ward. Susan Edgerton, d. of William H. and Mary A. Shipman. Joseph, s. of Mr. and Hannah Rice. Damaris Hathaway, d. of Zephanah and Lucy Bosworth. Harriett Cynthia, d. of James Stacy, Jr. Josiah Dexter, s. of Dr. John and Susan B. Cotton. Child of Barzilla T. Miles.

1823. Margaret, d. of George and Mrs. Turner. Rufus, s. of Bial and Mary P. Steadman. George Wyllis, s. of Esquire Goodno. Eliza, d. of widow Eliza Judson. Rufus Putnam, s. of Rev. Samuel P. and Patty Robbins. Arthur Wellesley, Jackson, Ebenezer, Thomas White and Lucretia, c. of Anaxinander Warner. Orange Philander and Margaret, c. of Abijah and Mrs. Wedge. Eliza, d. of Thomas and Abigail Stanley. Elizabeth, d. of Moses Flanders. Oren, s. of Reuben Messenger. George Everett, s. of Phineas and Mary Keyes.

The Record of Baptisms from 1823 to 1832 is not preserved.

By Rev. Luther G. Bingham.

1832. Benjamin Perkins, s. of Douglas and Mary A. Putnam. John Henry, s. of John and Deborah Mills. Henry Wait, s. of Nathaniel and Julia Holden. Mary Eliza, d. of James and Sally Flagg. Edward Mills, s. of Daniel H. and Theodosia Buell. Joseph, s. of Joseph E. and Rhoda Hall. Joseph, s. of Joseph and Mrs. Morris.

1833. Benjamin Franklin, s. of Benjamin F. and Rosanna Stone. Child of Michael and Mary Eadie. Frances Caroline and Rebecca Sophia, c. of Charles and Frances Bosworth. Julia Welch and Eliza Holden, c. of David and Eliza Skinner. William Bradley, Maria and Elizabeth McFarland, c. of Weston and Maria Thomas. Cornelius Patton, Catharine Plumer, Mary Priscilla, Mehitable Maltby and William Swan Plumer, c. of Cornelius and Hetty Tinkham. Anselm Tupper, s. of Anselm T. and Rebecca Nye. Joshua Seth, s. of Frederic and Maria Shipman. Luke Hitchcock, s. of John and Susanna McIntosh. Julia Ann Daggett, d. of John and Susanna McIntosh. George Dunlevy and Columbia, c. of Timothy and Lorena Buell. John, s. of Christian and Charlotte Beck. George Stanley and ———, c. of Zephaniah and Lucy Bosworth. Mendon, s. of George and Eliza Westgate.

1834. Louisa Adelia, d. of Abraham and Huldah Blakeley. Elizabeth, d. of George and Mary Elston. Charlotte Putnam, d. of Augustus and Charlotte P. Stone. Frances Eliza, d. of Nathaniel and Julia Holden. Charles Wilson, s. of John and Deborah Mills. Luther George, s. of John and Mrs. Greene. Amanda, Harriett Almira and Putnam, c. of William and Nancy Warren. David Barnes, s. of John and Susan Cotton. William Richardson, s. of Silas and Deborah Slocomb. Harriett Lucina, d. of Samuel and Lucina Shipman. William, s. of Joseph and Mary Morris. John Thomas, s. of Mr. and Lucy Cadwell. Sarah Maria, d. of D. C. and Eliza Skinner. Henry Martin, s. of Truman and Betsey Post. Julia Maria, d. of Frederick and Maria Shipman. Eliza Amanda, d. of Charles and Frances Bosworth. Elizabeth Mary, d. of John and Josephine Gabauden. Henry Kirk, s. of Henry and Hannah Smith. John Darling, Sarah, Frances Mary and Eunice Boyd, c. of John D. and Sarah Preston. Augustus Stone, s. of Christian and Charlotte Beck.

1835. Thomas Vinton, s. of Daniel P. and Sarah Bosworth. Charles, s. of Anselm T. and Rebecca Nye. Child of James and Margarette Andrews. Peter Radcliff, s. of David, Jr., and Hannah Putnam. Samuel Hildreth, s. of Douglas and Mary A. Putnam. Elizabeth Edgerton, d. of D. H. and S. E. Allen. Cyrus Nye, s. of Cyrus and Sophia Byington.

1836. Juliett Harriett, d. of Cornelius and Hetty Tinkham. Rhoda Maria, d. of Samuel and Lucina Shipman. Julia Ann, d. of Nathaniel and Julia Holden. Moses McFarland, s. of David C. and Eliza Skinner.

1837. Sarah, d. of Charles and Frances Bosworth. Luther Melancthon, s. of Rev. L. G. and Sarah Bingham. Mary Cram, d. of Anselm T. and Rebecca Nye. Charles Henry, s. of John and Deborah S. Mills. Reuben Linnell, s. of Ichabod and Minerva Nye. Emma Brooks, d. of Truman and Betsey Post. Jane Yates, d. of D. H. and S. E. Allen. Frances Maria, d. of Abraham and Huldah Blakeley. Mary Cone, d. of Silas and Deborah Slocomb. George Matthews, s. of H. and Margaret Lord. Benjamin, s. of David and Mrs. Racer.

1838. Hannah Gilman, d. of Luther and Hannah G. Temple. Child of Christopher and Mrs. Sturtevant. Samuel Chambers, s, of David C. and Eliza Skinner. Hannah Munson, d. of David and H. M. Putnam.

1839. William Lankton, s. of John and Eliza Gilman. Elizabeth Thompson, d. of Luther and Betsey Edgerton. Nathaniel Shipman, s. of Nathaniel and Julia Holden. William Henry, s. of Otis and Nancy Wheeler. Sarah Sophia, d. of John and Deborah S. Mills. Child of Charles and Mary Hendre. William Philo, s. of John and Julia Slocomb. Douglas, s. of Douglas and Mary A. Putnam. Alice, d. of D. H. and S. E. Allen. Sarah Flagg, d. of Mr. and Edna Richardson. Thomas Reynold and Eliza Margaret Hempstead, c. of Thomas and Mrs. Campbell. Truman Sanford, s. of Truman and Betsey Post. Joseph Neal, Rosanna, James Glass and Mary, c. of James and Mary A. Roseberry. Rebecca Nye, Ann Blockson and Sarah Amanda, c. of John O. and Sally A. Cram. William Perry, s. of Rev. L. G. and Sarah Bingham.

1840. Isabella Collin, d. of William and Maria St. Clair. Sarah Elizabeth, d. of Samuel and Lucina Shipman. James Walker, s. of Anselm T. and Rebecca Nye. Charles Frederick, s. of Frederick and Maria Shipman.

By Rev. Thomas Wickes.

George Gates, Ann Maria, John and Frances Elizabeth, c. of John and Francis Lewis. Julia Ann, Lewis, Elizabeth Thomas, Isabella Clemena, William Adolphus and Horatio, c. of Lewis and Ann Soyoz. Susan, John, Ann Maria, Mary Lucretia, c. of Joseph and Margaret A. Phillips. Anna Church, d. of William T. and Philena B. Gray. Susan, d. of D. C. and Maria Racer. Charles Henry Mills, s. of James and Ann Davis. John Mills, s. of J. M. and Eliza Amlin. Arathusa Louisa, d. of James A. and Beulah Tenney. Mary Elizabeth, d. of A. and Friendly D. Chester. Brainard Taylor, s. of Luke and Mrs. De Witt. George Lyman, s. of John M. and Juliana Slocomb. Martha Frances, d. of Sala and Joanna F. Bosworth. Ann Catharine, d. of D. C. and Eliza Skinner. William Henry, s. of Luther and Elizabeth Edgerton. William Clark, s. of I. W. and Sarah Andrews.

1841. Calista Putnam, d. of Ichabod H. and Catharine Nye. Martin Luther, s. of Luther and Hannah Temple. Albert Linnekogle, s. of Henry and Hannah Smith. Charles Asa, s. of Nathaniel and Julia Holden. Jonas Moore, s. of Thomas and Mrs. Campbell. Edward Comfort,

s. of Frances and Eliza Knapp. William Cornelius, s. of Charles and Mary A. Hendre. Mary Frances, d. of John O. and Sally A. Cram. Maria, d. of Anselm T. and Rebecca D. Nye. Daniel Perkins, s. of D. P. and D. T. Bosworth.

1842. Sophia Gaitre, Victor Bertram, Adoran, Joseph Napoleon and Leonidas Romulus, c. of Mrs. Meriban. Charles Watson, s. of Sylvester and Julia Loomis. Children of James and R. Rosberry. Jonas Moore, s., of Joseph and Margaret Philips. John Mills, s. of James and Mrs. Davis. William Church, s. of William J. and Philena B. Gray. Franche Cotton, s. of Talbot and Susan Bullard. Sarah Eliza, d. of Thomas and Mary A. Wickes. Frances Elizabeth, (adopted) d. of Mr. and Mrs. Hannewell. Martha Ann, d. of James M. and Eliza Amlin. Salem Jerome, s. of Moses and Eliza Hammond. Charles Shipman, s. of Sala and Joanna Bosworth.

1843. Jane Williams, d. of Isaac and Fanny ————. Frederick, Bates, s. of Henry and Hannah B. Smith. Edward Collyer, s. of Edward and Hannah Nye. Mary Perkins, d. of John M. and Juliana Slocomb. Henry Martin, s. of A. H. and G. Haskell. Charles Nathaniel, s. of I. H. and Catharine Nye. Samuel Bingham, s. of Samuel and Lucina Shipman.

1844. Benjamin Tupper, s. of Anselm T. and Rebecca D. Nye. Harriett Elizabeth, d. of Rev. John and Mrs. Woodbridge. Frances Gaylord. d. of George A. and Snsan W. Ward. Williim Jones, s. of Thomas and Mrs. Campbell. David Holton, s. of D. H. and Adaline Winship.

1845. Amelia Lambert, d. of Rev. Thomas and Mary A. Wickes. Mary Elizabeth, d. of A. H. and G. Haskell. Albert Henry, s. of John and Juliana Slocomb. William S., s. of Samuel and Mary Maxwell. George Wells, s. of D. P. and D. T. Bosworth Emily Perkins, Mary Dodge, Martha Smith, Harriet Brown and Ann Eliza, c. of Mrs. Harriet De La Vergne. Rebecca, d. of A. T. and Mrs. R. D. Nye. Abigail Augusta, d. of William and Patience Fay.

1846. George, s. of George A. and Elizabeth Ward. Henry, s. of I. H. and C. Nye. Sarah Hyde, d. of Prof. I. W. and Mrs. M. A. Andrews. Henry Perkins, s. of Sala and Joanna Bosworth. John, s. of John and Dorothy Mills. Caroline Webster, d. of Rev. J. R. and Caroline Barnes. Weston Thomas, s. of D. C, and Eliza Skinner.

1847. Beman Castis, s. of John and Susan Vinton. Harriett Frances, d. of Rev. Thomas and M. A. Wickes. Mary Eliza, d. of Samuel and Mary Maxwell. Frank, s. of Merritt and Mrs. A. Judd. Mary Celeste, d. of G. A. and Elizabeth Ward. Joseph, s. of Joseph and Margaret Philips. Harriet Ellen, d. of J. M. and J. S. Slocomb.

1848. Samuel Ebinger, s. of John and Frances Lewis. Lucretia Moore, d. of William and Patience Fay. Thomas Alexander, s. of Rev. Thomas and Mrs. M. A. Wickes. Elizabeth Rebecca, d. of Prof. I. W. and M. A. Andrews. Charlotte Elizabeth, d. of Samuel and Mary Maxwell. Elizabeth Alice, d. of John O. and Sally Cram.

1849. Albert Douglas, s. of Douglas and H. Perkins. Tasker Bourne, s. of D. P. and D. L. Bosworth. Mary Ellen, d. of Samuel and Lucina Shipman. Mary Ward, d. of T. C. H. and Lucy Smith.

1850. Ella Maria, d. of J. D. and A. Cotton. Elizabeth Darling, d. of John and Elizabeth Woodbridge. Lucy Holmes, d. of E. W. and H. Nye. Sarah Josephine, d. of Samuel and Mary Maxwell. Mary Coleman, d. of John and Dorothy Mills. Asa Wilson, s. of A. B. and Annette

Waters. Mary Hildreth, d. of Andrew and Rhoda Ross. Mary Beman and Charles Henry, c. of Beman and Betsey Gates. Solomon Payson, s. of William and Patience Fay. William A. Fisher, s. of J. A. and Beulah Tenney.

1851. George C. Clark, s. of George and Elizabeth Rossiter. Ellen, d. of John and Jane Smith. Chandler Francis, s. of Chandler and Henrietta Robbins. Ellen Alma, d. of William and Philena Gray.

1852. Samuel Moore, s. of Samuel and Mary Maxwell. George, s. of Andrew and Agnes Johnson. Frank, s. of I. H. and C. W. Nye. Nancy Bradley, d. of W. B. and M. J. Thomas. William and Mary, c. of James and Mrs. Davis. Olive Butler, d. of Theodore and Evaline Hall. William Webster, s. of John and Dorothy Mills. Mary Hopkins, d. of Rev. Thomas and L. F. Wickes.

1853. Clara Laflin, d. of E. B. and C. F. Andrews. William Curtis Clark, s. of I. W. and M. A. Andrews. Julia Louisa, d. of L. and Julia Brigham. William Rockwell, s. of Rev. Thomas and Lydia Wickes. William Slocomb, s. of Joseph and Eliza Ward. Anna Steece, d. of J. D. and Ann Cotton. Betsey Shipman, d. of Beman and Betsey Gates.

1854. John Howes, s. of A. B. and Annette Waters. Samuel Hildreth, s. of A. and R. M. Ross. Theodore Norton, s. of George and Leonora Woodruff. Margarett and Isabella Douglas, c. of John and Jane Smith. Elizabeth Agnes, d. of Andrew and Agnes Johnson. Phoebe, d. of C. F. and C. Dabele.

1855. Mary Ann, d. of George and E. Rossiter. Frank Abbott, s. of Amos and Lucy Layman. Catharine Frances, d. of E. B. and C. F. Andrews. Jane Morgan, d. of J. M. and Elizabeth Woodbridge. Mary Frances, d. of J. B. and Eliza Ward. Caroline, d. of Rev. Thomas and Lydia Wickes. Wellington Skinner, s. of Wellington and Julia Wells. Edward Clark, s. of George and E. Rossiter. Frances Maria, d. of J. M. and Juliana Slocomb. George Woodbridge and Elizabeth Woodbridge, c. of John and Jane Smith. Mary Eliza, d. of J. D. and Ann Cotton.

1856. Harry Alden, s. of Melvin and Sophia Clark. William Putnam and Mary Ann, c. of William and Ellen Jump. Lucy Woodbridge, d. of T. C. H. and L. Smith. Georgiana, d. of C. F. and C. Dabele. Charles Cole, s. of W. B. and M. J. Thomas.

1857. Mary, d. of John and Margaret Fisher. John Haskell, s. of William J. and P. Gray. Maria Elizabeth, d. of William A. and P. Fay. Langdon Childs, s. of T. L. and Laura Andrews. Fanny Rogers, d. of George R. and E. Rossiter. Adam Clark, s. of Andrew and Agnes Johnson. Ellen, d. of John M. and E. Woodbridge. Sara Ella, d. of Lorenzo and Mrs. Parker. Cutler Watson, s. of E. B. and C. F. Andrews.

1858. Charles Adams, s. of Roswell and Mrs. Tenney. Arthur Browning, s. of Melvin and Sophia Clark. Maria Elizabeth, d. of William B. and M. J. Thomas. Harriet Westgate, d. of C. E. and Vesta Glines. Howard Williams, s. of J. W. and S. Stanley. Charles Henry, s. of Sala and J. F. Bosworth. Alfred Dewey, s. of M. D. and H. Follett. Frank Stewart, s. of George R. and E. Rossiter. Julia Anna, d. of William and Ann W. Tennant. Charles Fulton, s. of John and Jane Smith.

1859. Walter, s. of J. R. and J. Crawford. John Walter, s. of Andrew and Agnes Johnson. Hiram Burch, s. of W. H. and Ellen Dunning. Frederic Guitteau, s. of I. H. and S. Nye. Charles Abbott, s. of Amos and L. Layman. William Judson, s. of William A. and P. Fay. John

F., son of T. L. and and L. Andrews. Charles William, s. of C. F. and C. Dabele.

1860. Fanny Nelson, d. of Melvin and Sophia Clark. Walter Webster, s. of George R. and Louise Woodruff. Annetta Maria, d. of C. E. and Vesta Glines. Maria Allen, d. of James D. and R. N. Sturgis.

1861. John Morgan and William Darling (twins), c. of J. M. and Elizabeth Woodbridge. Benjamin Child, s. of William A. and Patience Fay. Elizabeth, Agnes and Alice Jane, c. of Mr. and Mrs. Spratt. Mary Louisa, d. of C. F. and C. Dabele. Charles Andrews, s. of George R. and E. Rossiter. Constance Church and Elizabeth Swift, c. of T. C. H. and Lucy Smith. George A., s. of L. M. and Mrs. Parker. George Dexter, s. of J. D. and Ann Cotton.

1862. Weston Kent, s. of W. B. and M. J. Thomas. William Lourie, s. of John and Isabella Devol.

1863. Cora, daughter of C. F. and C. Dabele. Kittie Clark, d. of E. W. and H. E. Evans. Edward Hinsdell, s. of Edward F. and A. Fish. John Thomas, s. of John W. and S. Stanley. Ernest Virgil, s. of John and Isabella Devol. Maria Morgan, d. of T. C. H. and Lucy Smith.

1865. Mary Caroline, d. of George R. and Louisa Rossiter. Grace, d. of M. D. and H. Follett.

1866. Ward Andrews, s. of Wm. and S. A. Holden. Clarence Evans, s. of George and Ernestine Camp. Volney Adams, s. of John and Ernestine Deeble. Henry Thomas, s. of C. E. and Vesta Glines. Bertha Elizabeth, d. of C. C. and E. Ketter.

1867. William Wickes, s. of D. P. and Emeline Adams.

1868. Ellen Sophia, d. of George R. and Louise Woonruff. Grace Putnam, d. of John and Isabella P. Devol.

1869. Elston Hamlin, s. of George and Ernestine Camp. Grace May, d. of William B. and Mary J. Thomas.

By Rev. Theron H. Hawks.

Katharine Eliza. d. of Charles E. and Vesta Glines. Frank Meade, s. of E. G. and Sarah E. Brigham.

1870. Alice Augusta, d. of C. C. and E. Ketter. Charles, s. of Augustus T. and Kate Ward. Lizzie May, d. of J. A. and Sarah Kingsbury.

1871. Mabel Day, d. of E. B. and O. M. Read. Adaline Frost and Amelia Proctor, c. of Miles A. and H. A. Stacy. Harold Ivan, s. of John D. and I. Devol. Mary Arnold and Eben Frank, c. of Eben D. and M. A. Gates. Alice and Helen, c. of Alexander and Jane Bukey. Carrie Elizabeth, d. of E. G. and S. E. Brigham.

1872. Louise Webster, d. of G. R. and H. W. Rossiter. Margaret, d. of E. D. and M. A. Gates. Willia Wakefield, d. of A. W. and Kate L. Ward. George McAllister and William Simon, c. of John and Frances Plumer. Lizzie Clark, d. of William and S. A. Holden. Samuel Shipman, s. of J. A. and Sarah S. Kingsbury.

1873. Edward Goodnow, s. of E. G. and S. E. Brigham. Ella Dyar, d. of Miles A. and H. A. Stacy.

1874. Samuel Edward, s. of Samuel and Ella McMllen. Annie Sabella, d. of C. C. and E. Ketter. Mary Anne, d. of William and S. A.

Holden. Lucy Woodbridge, d. of James and Mary S. Means. Hattie Follett, d. of John and I. P. Devol.

1876. Maud Miller, d. of E. B. and O. M. Read. Alice May, d, of T. D. and A. Biscoe. Grace Wilson, d. of Miles A. and H. A. Stacy. William Harold, s. of E. G. and S. E. Brigham. Frederick Coleman, s. of B. V. and A. Miraben. Jennie, d. of William G. and Ellen Way.

1877. Charles Emmet, s. of Samuel, and Ella McMillen.

1878. Harry Ernest and Theron Hawks, c. of Thomas and Mary Wallace. Mary, d. of William G. and Ellen Way. Jane Minerva and Samuel Hart, c. of John and Frances Plumer. Mary Bashford and Lillie Putnam, d. of Mr. and Mrs. O. B. Clark. Claude St. Clair, Daisy Belle and Harry Curtis, c. of Mr. and Mrs. Thomas Clark. Harry Leonard, s. of J. L. and and Mary E. Reckard. Linnie Alethea and Florence May, c. of J. J. and Emma F. Theis. Blanche Hughena, d. of D. P. and Helen L. Scott. Edward Bailey, s. of M. D. and Abbie Follett. Mary Frost, d. of E. G. and S. E. Brigham.

1880. Emma Whittlesy, d. of Jonas M. and Fannie Fuller. Bessie Eells, d. of of E. G. and S. Brigham. Arthur Holden, s. of Dr. Charles and Julia H. Hart. Joseph Maxwell, s. of Miles and H. A. Stacy. Jessie Nye, and Grace Ford, c. of Theodore F. and Lucy H. Davis. Seldon Barber, s. of James F. and Lucy B. Cole. Lillian, William Whitney and Sarah Imbrey, c. of Prof. I. J. and and L. C. Manatt.

1881. Grace Addison, d. of J. A. and Sarah S. Kingsbury. Fannie Dye, d. of Mr. and Mrs. Clarke.

1882. Edward George (adopted) s. of Edward and Maria Groves. Kate Grafton, d. of Fred and Mary R. Lapham. John Eells, s. of E. G. and S. E. Brigham. Lucy James, d. of James and Lucy B. Cole.

By Rev. C. E. Dickinson.

1883. Miles Edwin, s. of M. A. and H. A. Stacy.

1885. Juliet Reddington, d. of Prof. J. H. and Lilla Chamberlain. Howard Hawks, s. of Prof. O M. and Mary H. Mitchell. Frances White, Beman Anderson and Ray Bosworth, c. of John and Frances Plumer.

1885. Francis Bell, s. of Samuel and Ella McMillen. Harriet Hopkins, d. of A. D. and Mrs. Follett.

1887. Harriet Cleveland, d. of Fred and Mary R. Lapham.

1888. Comley Dean, s. of A. D. and Lizzie Alderman. Frederic Carter, s. of Judge F. J. and Marguerite Cutter. Edith, daughter of Howard W. and Nettie M. Stanley. Edith Caroline, d. of George and Amelia Putnam.

1890. Austin Devol, s. of William and Clara Gates. Raymond Argalus, s. of William and Clara Gates. Charlotte Jane, d. of William and Margaret Berry.

1891. Norval Glen, s. of Mr. and Mrs. Norton. Dedrick Charles and Ethel May, c. of Charles and Margaret Pape.

1892. Gladys Marjorie, d. of A. D. and Lizzie Alderman. Janette, d. of Edward and Julia Preston. Edith Catharine, d. of Edward and Edith Meissenhelder. Lewis Wommer, s. of George and Amelia Putnam. Sylbert Ray, s. of David H. and Nellie Fleming.

1896. Willie Earl, s. of Edward and Jane Preston.

APPENDIX.

MARIETTA IN 1788. BY MR. WILLIAM SMITH.

I.

In 1788 the whole of the upper point was deeply fringed with willows, and the plain thickly wooded with stately trees. In front of Fort Harmar along the Muskingum flourished a beautiful growth of sycamores, beneath which a row of log bake-shops, stores, etc., were afterwards erected. The appearance of the fort from the river was very pretty. It was square with block houses at the corners.

At the stockade on the east side of the river about one acre was inclosed. The block houses were of the most substantial kind, with the sides and roofs covered with plaster four inches thick to prevent the Indians from destroying them with fire communicated from arrows. At each corner was a bastion upon which the cannon were placed. The pickets ten or twelve feet high were strongly planted in an upright position. Outside of these were strong pointed stakes so driven and secured as to form an acute angle with the pickets. Then to complete the palisade, tops of trees, every branch sharply pointed, were filled in and so secured as to render their removal impossible, and so thick as to be utterly impenetrable. There were two principal gates, one opening to the north, the other to the south, each defended by a chevaux defense. There was also a small gate toward the east.

II.

The following is a copy of a letter dated July 9th, 1788:

"This place excels all for elegance of situation and climate. I have no doubt it will be a great city for trade in a few years.

The Indians appear very civil to us. We have plenty of perch, pickerel and catfish, each weighing from 24 to 30 pounds. Last Friday being July 4th, a public entertainment was made by subscription. Fourteen toasts were drank; thirteen cannon were fired twice, once in the morning and once in the afternoon when the toasts were drank. An oration was delivered on the occasion by General Varnum.

The Governor arrived to-day, when fourteen guns were fired from the garrison. Trees are very large here; there is one in particular whose circumference is 44 feet 2 inches, so that were it cut out in the middle a countryman might easily drive a wagon through without touching either of the sides. Within the last few days corn has grown 9½ inches in 24 hours. There are to be seen the ruins of an ancient city in this place. The sight itself fills the most curious and ingenuous with astonishment."

III.

Another writer says of these remains:

"The ancient remains of which you have heard so much are truly astonishing. When I first entered the forest where they are situated I felt emotions similar to those on first walking the rounds of Westminster Abbey, where kings, philosophers and heroes rest. I seemed to be treading on sacred ground and a peculiar kind of awe was excited in contemplating works erected so many ages ago, over which such lofty trees now wave their majestic heads. * * * For what purpose the great mound was erected is uncertain, whether as an altar, or place of religious ceremony, or a tower, it being surrounded with a circular ditch and wall of earth. By what people capable of such regular work this excellent region has been heretofore inhabited is uncertain,—perhaps by a colony of Mexicans."

IV.

Gen. Rufus Putnam describes the planting and raising of corn in Marietta the first season, 1778, as follows:

"By May 5th, the necessary work in the woods for making the plan of the eight acre lots was completed, and I made a proposition to the people in the company's employ that as many as chose might clear the land, and plant on their own account, and make up the time after their present contract expired. To this proposition many of them agreed, and began the same day to prepare lands for planting by cutting away the small and girdling the larger trees. About the same time Col. May, Col. Stacy and a number of other adventurers arrived,

who, with the others, began to clear and plant the land intended for the city, upon the risk of giving it up whenever it should become private property, and be reclaimed by the owners. So great was the industry that from the beginning of May to the 20th of June, one hundred and thirty-two acres were planted with corn, besides a large quantity of potatoes, beans, &c. About thirty-five acres of the corn land was plowed or harrowed so as to be in tolerable good order for a crop. The rest of the land was planted with the hoe; but the great misfortune was that the leaves of the beech and poplar, or aspen, trees of which their are a considerable number, did not die with the girdling, by which means the corn was so shaded as to greatly lessen the crop. The prospect in the forepart of the season was so discouraging that some of the planters did not hoe their corn at all, and some hoed but once and that very badly. Under all these circumstances there is a great deal of corn and forage raised. There is very little which will not yield from twenty to thirty bushels to the acre. A piece of interval on the bank of the Ohio, belonging to Mr. Cory has been gathered and measures 114 bushels of ears to the acre. Some of the ears have produced a pint and one-half of shelled corn, and it is very common for an ear to yield a pint. I made the following experiment upon corn gathered, braided and hung up in a room over a fire for three weeks until it was thoroughly dry. I took a pint, and on full trial both by scales and steelyard, I found the pint of corn *weighed fifteen ounces and a half*, which gives 62 pounds to the bushel. In short, the quality of the corn of this country is in all respects equal to any raised in New England, all excess in quantity therefore must be a balance in our favor.

V.

The following reminiscences of the early times in Marietta written by Dr. G. S. B. Hempstead in 1858, will interest many readers:

"My father's family arrived at Mr. Williams' opposite Marietta on the 3d day of August, 1802, having been on the road 64 days from New London, Conn. Our wagons, carriages, &c., were ferried to the upper point of the Muskingum. The bar opposite the town did not extend more than two-thirds its present distance down the Ohio, and the obstructions in the mouth of the Muskingum did not then exist. On a line direct from the upper to the lower point the water was from ten to fifteen feet over a smooth flat rock. A bar was then forming on the West side extending into the eddy below the point. Among my earliest associations and recollections are the Muskingum Academy

and the school taught therein by David Putnam. The Puritans, as in the olden times, were particularly solicitous to cultivate, cherish and promote the three indispensible associates, with which they had heretofore traveled, to-wit: The Bible, the Bible's expounder and the schoolmaster. These have been by them deemed of the utmost importance, for without these they did not believe it possible to attain and preserve these three great principles for which they left home, country and friends, braved the perils of the ocean, and defied the dangers of the savage wilderness. All subsequent experience as well as the previous history of the world, confirms the correctness of their convictions, for without the Bible, the Bible's expounder and the schoolmaster, it is utterly impossible to have, enjoy and preserve "liberty of conscience, liberty of speech and free discussion."

The first day I attended school an incident occurred to me which illustrates to some extent the disposition and temperament of Col. E. Sproat. Passing his house he met me at the gate, inquired my name and expressed a wish to become acquainted. He said that he always counted the ribs of little boys to ascertain whether they would ever be married, and that depended on the fact of having eleven on one side and twelve on the other. Catching me before I had time to make my escape, he commenced operations and after much struggling, and great efforts on my part to escape, he pronounced me all right. I went immediately into school when Mr. Putnam came to me saying, "Ah! a new scholar! What is your name?" I gave the appropriate answer when he inquired what made my face so red. I replied I did not know unless it was because Col. Sproat had just been counting my ribs, at which he appeared to be not a little amused.

The greatest change which now meets the eye is the absence of the forest, and it appears to me that the eastern, north-eastern and western hills which surround the town, have lost much of their altitude, aside from what would naturally appear from the removal of the timber. The island, the adjacent banks and the hills just mentioned, have lost greatly in their beauty since a continuous forest almost in its native state covered them all. The high ridge opposite the town on the South side of the river, was fully clad with a growth of stately timber.

A whipping post and pillory for the punishment of major and minor offenses were located where the county offices now stand. I once saw in one day seven men whipped at that post for horse stealing. The sentence of the court was forty stripes save one to be laid on the bare back. Timothy Buell, sheriff, and his depu-

ty, were the executors of the sentence. I do not recollect ever seeing the pillory used except by boys, and then only when one could be found who was green enough to permit his neck and hands or feet to be placed under the bars. When such a one was found, he was usually detained until it would have been rather a "snakey" business to let him loose had it not been for the number of outsiders present who were enjoying the sport.

The surrounding country was well supplied with game of different kinds, and not unfrequently deer, bears and turkies would come into town causing for a time great excitement. In the fall of 1807 I was riding to the mouth of Duck Creek, and about sundown on my return, I overtook a large bear not far from a creek which enters the Ohio about half way from Duck Creek to the Muskingum. On approaching him he ascended a large tree. I rode home immediately and reported the case. Two of our neighbors with guns repaired to the place, and in a short time returned with the "varmint" in quite a reliable condition. It was said by those conversant with such matters that had he been as fat as that animal usually is, he would have weighed three hundred pounds."

VI.

LETTER FROM GEN. RUFUS PUTNAM.

After the resignation of Rev. Daniel Story in 1804, a committee of the Society addressed a letter to President Timothy Dwight, D. D., of Yale College, asking him to recommend a candidate for the vacant pulpit. To this Gen. Rufus Putnam added a personal letter, mentioned on page 26. In this letter Gen. Putnam stated the charges made against Mr. Story, and the facts respecting the organization of a second Society to support Rev. Stephen Lindley, as described on pages 145-8, and then gave a description of Marietta and the outlook for a minister here as follows:

"With respect to local circumstances, Marietta is beautiful for situation. The climate very fine and the inhabitants remarkably healthy. With respect to character we claim that of being a civil people in general. We have among us several gentlemen of literature and many respectable families, and I flatter myself the gentleman who comes forward will find agreeable society. With respect to improvement in buildings, etc., our houses are generally of wood, many of them large and well built. We have only one of brick. We have three rope walks. Ship building has been carried on for some years to a consider-

able extent. Business is lively. Our population is not numerous, but rapidly increasing.

To suggest anything to you, sir, with respect to the character a minister should in general sustain would be highly impertinent, but as we are a people collected from various parts of the country and brought up under different kinds of preachers, it may not be improper to say something of the character most likely to unite the people and give general satisfaction.

I therefore beg leave to suggest that we hope he may be one who shall preach the pure gospel of Jesus Christ without teaching for doctrines the opinions of men. One of a liberal charity toward those who may differ from him in some points wherein some of the greatest divines have not been altogether agreed. One who for the sake of displaying his learning and talents will not entertain a common audience with meat which the strongest have not been fully able to digest. Yet we desire and hope he may be one of the first class for literature and science as well as popular talent.

Since I began to write, I hear that Mr. Lindley has given his answer to settle with the Second Society and is expected to return in about six weeks, and although at first view this may appear a discouraging circumstance, yet there is ground for considering it in a different light. There are several neighboring settlements neither one of which are of themselves able to support a minister, and it is expected that Mr. Lindley will supply some of them a part of the time, (the Second Society in Marietta are to give a certain stipulated sum in proportion to the time they shall be able to pay him), so that what to us in one point of view may be disagreeable may prove a furtherance of the gospel.

I have before observed if none of the Second Society should return to us yet the First in present situation is able to give a Minister a handsome support.

Our great solicitude is that a candidate may arrive as soon as possible. We expect his pay will commence on his leaving home."

Pres. Dwight replied to this letter as follows:

VII.

"New Haven, June 26th, 1804.

Dear Sir: I have received your token and that which accompanied it from your committee. I have made application on the subject to a young gentleman of much merit, who has the subject now under consideration. As soon as he gives me an answer I propose to transmit it to you. I am happy to find

you well, and to observe in your writing that you enjoy a vigorous age. Give my kind compliments to your son, and accept the best wishes for your prosperity of your old friend and very obedient servant,

TIMOTHY DWIGHT."

A month later the following letter was received which will indicate that it was not an easy matter for parents to consent to allow their children to go as missionaries to Ohio a century ago:

VIII.

"NEW HAVEN, July 24th, 1804.

DEAR SIR: Yesterday the young gentleman mentioned in my former letter informed me that his parents refused to consent to his going to Marietta, and that he thought himself bound to yield to their wishes. I know not any other candidate whom I can recommend as likely to answer the expectations of your people.

I am very respectfully, dear sir, your obedient friend and servant TIMOTHY DWIGHT."

Major General Putnam.

IX.

GENERAL RUFUS PUTNAM.

Mrs. Sarah Cutler Dawes, born April 17th, 1809, a daughter of Judge Ephraim Cutler, and granddaughter of Rev. Manasseh Cutler, LL. D., gave her remembrance of Gen. Rufus Putnam as follows:

"I was attending school in Marietta in 1822 or 3, and Miss Sophia Tupper was my seat mate and special friend. She was a granddaughter of Gen. Rufus Putnam. She lived at Putnam, O., but staid with General Putnam when at school here. Gen. Putnam's daughter, Miss Betsey, kept house for him in the old house which was part of Campus Martius (the house is still standing on the west corner of Washington and Second streets.) I was often at his house with Sophia, and I remember staying there once all night. I often saw Gen. Putnam and talked with him. Once Miss Betsey introduced me as Ephraim Cutler's daughter. He shook my hand a long time and said, "You are Ephraim's daughter." He was quite deaf; he seemed to me a very fine looking man, but feeble with age. He was very erect in his carriage and dignified in manner, and I thought he walked like a soldier. He asked a blessing at the table standing himself at the head of the table, while we all stood behind

our chairs. At night he had family prayers. We all stood up during the service which was conducted by the General. The house was well furnished but not better than others of the same class. I often saw him in church; he would walk up the aisle with great dignity and all the people seemed to pay him great deference. Liquor was used in Gen. Putnam's house as was the case everywhere else. Rufus P. Browning told me that he once took a drink of liquor and his grandfather, Gen. Putnam, saw him and said, "Do not touch another drop of liquor," and this had a great influence over him for he never did. General Putnam dressed like other people."

X.

The following is the correspondence respecting the ordination of Rev. Samuel P. Robbins, to which allusion is made on pages 28, 9.

To the Rev. Ammi Rahamah Robbins, Pastor of the Church of Christ in Norfolk, State of Conn.:

SIR: We, the committee named in the foregoing proceedings of the Congregational Church of Christ in Marietta and its vicinity, although profoundly unknown to you, yet confiding in your Christian philanthropy and readiness to serve a church of Christ wherever opportunity presents, do in the name and behalf of this church request and authorize you to join with Mr. Samuel P. Robbins, the pastor-elect, in convening an ecclesiastical council for the purpose of ordaining Mr. Robbins pastor of the Congregational Church and Society at Marietta and vicinity, agreeably to their united invitation and call. It would be very pleasing to the church and people to have the ordination take place at Marietta, but sensible that this must depend on circumstances, we leave it with you and Mr. Robbins to conduct the business as you shall judge proper. Permit us to repeat our request that so soon as Mr. Robbins shall inform you of his acceptance of the call of this church you will with him take the necessary measures for his ordination.

Rev. and Dear Sir, we are with high respect, yours in the fellowship of the gospel, in behalf of the church,

R. PUTNAM,
J. GUITTEAU, } Committee.
A. LORD,

Marietta, Aug. 24th, 1805."

XI.

The following seems to have accompanied the call to Mr. Robbins:

"We, the subscribers, committee of the First Religious Society in Marietta, by virtue of the authority to us given by the last of the foregoing resolutions, do in behalf of this aforesaid Society covenant and engage to and with Mr. Samuel P. Robbins that the Society shall and will pay or cause to be paid to him, the said Mr. Samuel P. Robbins, his annual salary as stipulated in the second of the aforesaid resolutions, agreeably to the true intent and meaning thereof.

R. Putnam,
Jos. Gilman,
Jabez True,
Ichabod Nye,
James White,
} Committee.

Marietta, Aug. 23d, 1805."

XII.

"Marietta, Aug. 23d, 1805.

The Committee of the First Religious Society in Marietta, to the Rev. Ammi Rahamah Robbins:

Sir: By the power vested in us by the articles of association of the said Society, we do appoint you our agent to appear and represent us before an Ecclesiastical Council to be convened at ————, for the purpose of ordaining Mr. Samuel P. Robbins over the First Congregational Church and Society in Marietta, and hereby authorize and request you in our name to do and perform, in behalf of said Society, all things necessary for effecting said ordination which would be proper for or might be required of us were we personally present.

R. Putnam,
Jos. Gilman,
Jabez True,
Ichabod Nye,
James White,
} Committee."

XIII.

"Marietta, Aug. 22nd, 1805.

Sir: Enclosed you will receive the proceedings of the First Religious Society in Marietta respecting the settlement of Mr. Samuel P. Robbins in the work of the ministry in this place, with the assurance of the Society's committee of paying or procuring the payment of his salary, and also your appointment as agent to represent us before the council. It is, however, the universal and earnest wish of the people that a sufficient number of ministers, etc., might be prevailed upon to come to Marietta that the ordination may be here. But fearful that we

may fail of persuading gentlemen to convene in council at this place, we have judged it expedient to make provision for the ordaining of Mr. Robbins before he leaves New England. However, if gentlemen in sufficient number can be secured, we authorize you to assure them that their traveling expenses will be paid by the Society. But pleased as we should be with such an event, we submit it to you and Mr. Robbins to conduct the business in that way you may judge best. Having no claim for the favor we ask of you, we must apologize for troubling you with our concerns, but circumstanced as we are we doubt not your willingness to oblige us.

R. Putnam,
Jos. Gilman,
Jabez True,
Ichabod Nye,
James White,
} Committee.

Rev. Mr. Ammi R. Robbins."

XIV.

The following letter is the reply of Rev. A. R. Robbins:

"Norfolk, Conn., Oct. 19th, 1805.

Your letters and their important contents I duly received, which for the interesting matter they contained, awakened my most serious deliberations, solicitude and prayer. It was not until many days in which I took council with some of my brethren in the ministry that I came to a full decision, in conjunction with my dear nephew, respecting the proposed ordination. He at length after prayerful and painful attempts to find what was his duty, came to a settled conclusion to give an affirmative answer to your call, and it was agreeable to the minds of many of us in the ministry with whom he took counsel.

The documents and credentials with which you were pleased to furnish me respecting the ordination (should it be here) were ample, accurate and complete, but after mature deliberation with advice and counsel, we concluded that it might be practicable, and if so, on various considerations that it might be much the best that the solemnities should be attended to on the spot, especially as it is the earnest wish of the people there if it could with propriety be done.

The distance and advanced state of the year renders it very difficult for any of us in the ministry here to attend the ordination, although your offer to be at the expense is indeed noble and generous, but we think it might be well performed by those who are nearer, and who may probably be able to attend.

Mr. Badger (Rev. Joseph) and my son (Rev. Thomas Robbins,) both ordained ministers, now in the county of Trumbull, I think may be obtained. I have conversed with Dr. Strong, one of the missionary trustees, who fully accords with the proposal that they two attend the ordination, and if need be Mr. Bacon also, who is likewise there.

The above gentlemen or any two of them, together with Mr. Potter on the Ohio, with one or two Presbyterian ministers you can invite to assist, will make a respectable council, and doubtless give general satisfaction. Give me leave to observe to you, gentlemen, that ordination is *office work*, and is, and ought to be considered valid and regular whether performed by Congregationalists, or Presbyterians, or both together. The clergy in Connecticut correspond and hold ministerial and Christian communion with the Presbyterian churches, and they with us.

Your friend and brother in Christ Jesus, and your ready servant for his sake,

AMMI R. ROBBINS."

XV.

In 1810 Rev. S. P. Robbins made his first visit to Connecticut, and was absent several months. Meanwhile the pulpit was supplied by a. Mr. Belknap. The following is an extract from a letter written by Mr. Robbins to Gen. Putnam during his absence:

"NORFOLK, CONN., May 1st, 1810.

MY DEAR SIR: I have just arrived here from Boston, and on my arrival found many letters in the office from Marietta, by some of which I recived intelligence of some things truly astonishing. I refor to what I have heard respecting Mr. Belknap. *Can it be* that he has changed his ground? *Can it be* that he is leading (as I fear he is) some of the *dcar people of my charge* into paths of error respecting important things of infinite consequence, and apparently taking advantage of my absence for the purpose? O! I feel as if I wanted wings to fly immediately there. I long to be at home; but as circumstances imperatively forbid this for the present, I feel as if the only relief I can get is by writing and letting you, and through you, others know of my feelings on the subject, and the only apology I have to make for writing so near the time of my expected return (and which I think is a sufficient one) is the interest I feel in the spiritual welfare of my dear people, and in the prosperity of the cause of truth. With these feelings I submit a proposition to your judgement and that of other Christian friends who, being on the spot, are certainly under better advantages than

myself to know what is best. My plan is that *Mr. B. be requested to leave the desk immediately on the reception of this letter*, at which time, by the way, his term of engagement (three months) will have expired. I make this request or proposal because I do not expect to be at home (as you have probably been informed) till the very last of this month, and I would rather the people be destitute during the residue of my absence than to be built upon a founation which I fear from accounts Mr. B. has been attempting to lay, but I hope Mr. Lindley will supply during that time."

XVI.

In the sermon preached by Rev. Thomas Robbins at the ordination of Rev. Samuel P. Robbins, January 8th, 1806, he gave the following advice to the church: "Dear brethren, live in unity and be at peace with one another. Let each one be as charitable to the errors and defects of others as of himself. Let no trifling incidents, magnified by prejudice and misrepresentation, disturb the unity and harmony which now so happily exists. Look not for perfection in your minister or in each other, but let each one labor to find it in himself."

XVII.

The petroleum which has been a prolific source of wealth in the Ohio Valley was not unknown to the early settlers. In the journal of a tour by Thaddeus M. Harris, A. M., printed in 1805, the author says: "The Seneca Indian oil in so much repute here is petroleum, a liquid bitumen, which oozes through the tissues in the rocks and coal in the mountains and is found floating on the surface of the water of several springs in this part of the country, whence it is skimmed off and kept for use. From a strong vapor which arises from it when first collected, it appears to combine with it sulphurous particles. It is very inflamable. In these parts it is used as a medicine and probably in external applications with considerable success. For chilblains and rheumatism it is considered as an infallible specifiic. I suppose it to be the bitumen which Pliny describes under the name of Naptha. Let. II, chap. 105.

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